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ABSTRACT

With a concentration on the experience of eight ethnic immigrant groups in America (Afro-Americans, Chicanos, German Americans, Greek Americans, Italian Americans, Lithuanian Americans, Polish Americans, Serbian Americans), this curriculum guide consists of different activities designed to be completed within 40 minutes. In addition to an outline of the history of each group, five modules are presented to deal with themes common to all groups. These modules are titled: Change; Entry; Identity; Cultural Pluralism; and Culminating Activities. Within each module, specific lessons and materials are included. A classified annotated bibliography completes this guide. (PR)

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Entry into the United States

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State Board of Education
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Joseph M. Cronin
State Superintendent of Education
and
University of Illinois/Circle Campus

Inter-Ethnic Dimensions in Education
A Cooperative Project

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FOREWORD

The current recognition of the special needs of ethnic and minority groups in America has focused new attention on the need for techniques in the teaching of ethnic studies. This manual, produced through ESEA Title IX, Ethnic Heritage Studies funds, was developed as a resource to assist teachers with effective methods for incorporating multiethnic material within the school curriculum. While concentrating on eight ethnic groups' experiences, it is hoped this manual will stimulate students to explore the experiences of other groups in our society.

With implementation of the policies and strategies provided, our schools can create an environment where students can develop to their full potential in the area of cultural pluralism.

Joseph M. Cronin

Joseph M. Cronin
State Superintendent
of Education

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INTRODUCTION

The current recognition of the special needs of American ethnic and minority groups has focused new attention on multicultural factors in education. For quality integrated education to become a reality, cultural concerns of the various ethnic and racial groups who have struggled to retain their identity in the "new nation" must be dealt with in the core curriculum.

"Entry into the United States" explores the processes and experiences of several ethnic groups in America. The "Illinois-Chicago Project for Inter-Ethnic Dimensions in Education" focuses on eight specific groups: Black, Chicano, German, Greek, Italian, Lithuanian, Polish and Serbian. Through the concepts of change, acculturation, identity, entry, migration and cultural pluralism, the reader will have the opportunity to compare experiences of the selected ethnic groups as they entered American society.

Original source material, utilized within an interdisciplinary approach based on the inquiry method of instruction, characterize this unique source book developed for the classroom teacher.

This manual is intended to provide one model for the study of the ethnic/racial experience in our society. It is an attempt to provide sensitive and accurate source materials that reflect the selected groups with which the project dealt. This manual is within the priorities of the State Board of Education and the Illinois Office of Education and their desire to promote the use of multicultural curriculum materials in Illinois schools.

ACKNOWLEDGMENTS

How This Was Started

Early in 1975, William Wei, the Curriculum Development Coordinator of the Illinois Inter-Ethnic Project, first suggested a curriculum and resource manual dealing with the various ethnic groups' entry into the U.S.A. For this purpose, he organized several workshops to begin to gather resources for such a manual. Curriculum development teams were formed to represent the eight communities involved in the Title IX project, "Illinois-Chicago Project for Inter-Ethnic Dimensions in Education." Black, Chicano, German, Greek, Italian, Lithuanian, Polish, and Serbian ethnic groups participated in these workshops. As a result of these sessions, a quantity of resource materials was gathered by the summer of 1975. The following persons contributed to the preliminary phase of locating entry-related materials: Jovo and Nellie Balach, Mary Ellen Batinich, Christine Borowska, Charles Carosella, Heinz Christiansen, Amelia Dres, Ricarda and Guillermo Duron, Helen B. Fredrick, Rudolf Hofmeister, Jonas Kavaliunas, Anthony Sorrentino, and Virginia P. Wrobel.

In July of 1975 priority status was given the development of an interethnic entry manual. In July and August the community-based Advisory Council of the project played an important role in establishing the parameters and primary goals of the manual. A colleague, Mitchell Wojtycki, acting curriculum consultant, helped us develop entry ideas and classroom learning activities.

Since September 1975, we received assistance and encouragement from Dr. David Wilson of the College of Education and Gerald Temaner of the Media Production Center of the University of Illinois/Chicago Circle. In recent months, the staff of the Urban and Ethnic Education Section of the Illinois Office of Education has been particularly helpful. Paul R. Gibson and Joseph Frattaroli have provided editorial changes; their labor has been crucial in achieving the final manuscript form of this manual.

We are also grateful to the Advisory Council and community persons for their continued assistance in the completion of this publication: Charles Carosella, Richard Crowe, Edwin Cudecki, Mary Dopplefeld, Amelia Dres, Helen B. Fredrick, Jonas Kavaliunas, Kazimierz Lukomski, Jan Morelewski, Luba Markewycz, Helen Pavichevich, Leonas Raslavicius, David Roth, Mary Terada, and Alfonso Valtierra.

Finally, a special thanks must be given to Audry P. Kolyszko and Maria Orozco for their many hours of typing and to Carol Culleton for her diligent editing and proofreading of this document.

Although this manual represents the involvement of many persons, we assume complete responsibility for its contents and any errors or oversights therein.

Edward V. Kolyszko
David J. O'Neill

October 1977

NOTE TO THE TEACHER

The primary aim of this unit is to combine an intellectual understanding of the experience of migration and entry with an emotional empathy towards the different ethnic groups who comprise the American people and shaped American history. This unit focuses upon eight ethnic groups in the United States: Blacks, Chicanos, Germans, Greeks, Italians, Lithuanians, Poles, and Serbs. Such a study emphasizes social history more than political history. It seeks the active involvement of the learner in an inquiry process. The skills involved in this process do not conclude at the end of the school year, but are developed through a lifetime of critical thinking and questioning.

The teachers are encouraged to use this manual in the sequence indicated by the text. The sequence of conceptual objectives is based upon the history of migration and entry. If a suggested activity seems too difficult or too easy for your students, it is possible to omit or revise the activity accordingly.

The different activities are designed to be completed within 40 minutes. They may be adjusted to fit the needs of different modes of instruction--self-contained classes, team teaching, or individualized instruction. The intent, however, remains the same: to have students discuss and share the results of their investigation with the entire class.

Much of the merit and much of the challenge in teaching this unit revolve around a reliance upon discussion techniques. The suggested questions for discussion, in most instances, have no clear right or wrong answer. Student answers may be expected to differ, and it's the teacher's responsibility to foster an atmosphere in which divergent ideas are encouraged, expressed, and shared.

The questions following each activity are usually divided into two groups. The first series of questions call for factual recall and analysis of the reading. The second series of questions call for discussion. In order to achieve the greatest possible variety of response, the entire class ought to be involved in the discussion. The omission of answers to these discussion questions is intentional; if student opinions may vary, so too may teacher opinions. Wherever teachers develop better questions; i.e., those productive of further discussion, research, and student interest, the authors welcome suggestions for revisions.

The reliance upon discussion techniques accompanies the unit's emphasis upon personal case histories and questions dealing with values and feelings. This blend of affective and cognitive learning is often sought but rarely achieved in the classroom. In an effort to bring the material closer to the student, at least in time, all but six of the activities are based upon 20th century events. The hazard of dealing with events which are too current is offset by extensive background chronologies, topics for further research, brief historical outlines of each of the eight ethnic groups involved, and a bibliography containing suggestions for further reading. A section at the end of each module, "Clarifying Your Thoughts," provides further opportunity for the individual students to review the main ideas in the unit and to reflect upon the ideas on a personal level.

An interdisciplinary approach to the subject of migration and entry has been used, not for its own sake but because the complex nature of society demands an approach which interrelates and combines the varied facets of human experience. The different disciplines and the concepts emphasized in this unit include, among others, history (change), economics (livelihood), geography (neighborhood), political science (power), anthropology (culture), sociology (values), and psychology (identity).

The varied activities assume that the teacher will freely use the classroom, the school, the surrounding neighborhood and the entire metropolitan area as proper fields of ethnic investigation. Good questions transcend cinderblock walls; the child's community is the most readily available laboratory for experiment and observation.

Any study of society which undertakes an investigation of such concepts as neighborhood, change, and identity is likely to arouse student interest. Different interpretations about the meaning and significance of the evidence can be expected. Students should be encouraged to investigate the reasons for ethnic conflict and the varied means of accommodation which our society has used to resolve these differences.

MODULE I: CHANGE

INTRODUCTION

New circumstances and technology have greatly influenced the movement of people across oceans and continents. Such new developments have led to new decisions, new experiences, new attitudes and values, and, ultimately, to a new way of life. The evolution of the United States from many different peoples is closely associated with change.

Changes--be they geographic, political or economic--have affected migration which, in time, has caused additional change, altering society as well as the individuals who moved. Change in technology, governments, and social attitudes have all facilitated increased mobility. Likewise, the migration of diverse ethnic and racial groups to America dramatically changed its character. Once a person has moved, it becomes easier to do so the second and succeeding times. The continuing quest for an improved life has fostered internal movement within the United States which has changed values and traditions; in fact, one may say that the migration and entry of new peoples into the United States has promoted more change in our society than any other single factor.

Module I consists of four learning activities dealing with change factors which uproot people, either helping to bring them into the United States or to move them within our country. Emphasizing the discipline of history, this section introduces students to the concepts of change and migration and lays a foundation for their understanding of the various causes for people entering the United States found in Module II.

Conceptual Objective:	Migration has not only changed American society at large, but has changed the lives of individuals.
Object of the Activity:	To investigate the pattern of migration in the student's family and community and the changes that occurred.
Recommended Grade Level:	7 - 11

"Families on Wheels"

Step 1 - Teacher distributes migration questionnaire to be filled out by representatives of three generations of the student's family: the student, the student's mother, father, aunt, or uncle; one of the student's grandparents or great grandparents.

Step 2 - Questions to be answered by each person:

--Your age?

--How many times have you (student, parent, grandparent) changed your residence in your life?

--The average number of years/months in each place?

--Is the time of stay increasing, the same, or decreasing? Why?

--Distance involved in each move?

--Is the distance of each move increasing, the same, or decreasing? Why?

--What were the main causes for each of these moves?

--What changes did the migration bring about--for yourself? Your family? Your communities (old and new)?

Step 3 - After the members of the class have reported the results of their own investigations, discuss and explain:

--Are the moves tending to be made over longer distances than before? Shorter distances than before? Why?

--Have the reasons for moving remained the same when you compare the present with times past?

Migration Questionnaire

Question	Me		
Age?			
How many times moved in life?			
Average number of years/months in one place?			
Distance involved in each move?			
Principal reasons for each move			
If the move(s) involved a big change--like from one city to another--were there other relatives in the new place? If so, please identify.			

Conceptual Objective: Changes in technology facilitated migration.

Object of the Activity: To understand how technological change altered the process of migration.

Recommended Grade Level: 7 - 11

"The Sailing Vessel Leibnitz"

Step 1 - Teacher passes out copies of "The Sailing Vessel Leibnitz." Students read the short excerpt; discussion follows.

Step 2 - Factual questions

--How long did the voyage from Germany to New York City take?

--How many passengers did the ship carry?

--How many died during the trip?

--List the major reasons given for the high death rate.

Step 3 - Questions for discussion

--In 1856 most immigrants (97%) arriving in New York City came by sailing vessel; by 1869 most (74%) came by steamship. The average crossing time was reduced from 65 days to 11 days. How might this change have affected the number of immigrants arriving? How would this change affect their preparation for the voyage?

--Would the technological change (sail to steam) have made the decision to migrate easier? Could it have made a decision to return to the homeland easier? How could it have affected the intentions of the immigrants in terms of staying, either permanently or temporarily in the U.S.?

--Usually the trans-Atlantic sailing vessels went west to east carrying goods and then east to west carrying immigrants. During the 1860's the faster steamers were replacing the sailing vessels as carriers of all cargo considered "more perishable." Shipping companies did not consider immigrants as "perishable cargo." What do these facts show about the values of the shipping companies? In view of the Leibnitz case, how valid is their point of view?

--The average death rate on sailing vessels arriving in New York City in 1868 was 1 out of 8. On steamers the death rate in the same year was 1 out of 902. Why do you think the owners of the sailing companies continued to encourage passengers to travel to America by sailing ships?

Step 4 - Research questions

--Investigate and find out the number of passengers aboard the Mayflower. How long did the voyage take? How many passengers died? What were the similarities and differences between the Mayflower and the Leibnitz? Find out the same information for Africans coming across the Atlantic in slave ships. Compare this with the Leibnitz and the Mayflower.

--How has technology today continued to change the pattern of migration to the United States?

"The Sailing Vessel Leibnitz, 1867-68"

The Leibnitz is a large and fine sailing vessel. She left Hamburg, Nov. 2, 1867...took the southern course to New York... and arrived...on Jan. 11, 1868, after a passage of 70 days.

The heat for the period very often reached 94 degrees of Fahrenheit. Her passengers, 544 in all--of whom 395 were adults, 103 children, and 46 infants--came principally from Mecklenburg, Germany, and proposed to settle as farmers and laborers in Illinois and Wisconsin; besides them, there were about 40 persons from Pomerania and Posen, and a few Saxons and Thuringians.

Of these passengers, 105 died on the voyage and three in port, making in all 108 deaths--leaving 436 surviving. During the voyage some families had died out entirely; of others, the fathers or mothers are gone; here, a husband had left a poor widow, with small children; and there, a husband had lost his wife. We spoke to some little boys and girls, who, when asked where were their parents, pointed to the ocean with sobs and tears, and cried, "Down there!"

As to the interior of the vessel, the upper steerage, except through two hatchways and two very small ventilators, had no ventilation, and not a single window was open during the voyage. In general, however, it was not worse than the average of the steerages of other emigrant ships; but the lower steerage is a perfect pest-hole, calculated to kill the healthiest man. On our enquiring how this hole had been lighted during the voyage, we were told that some lanterns had been up there, but that on account of the foulness of the air, they could scarcely burn. And in this place the passengers were crowded for 70 days, and for a greater part of the voyage in a tropical heat, with scanty rations and a very inadequate supply of water, and worse than all, suffering from fever and pestilence.

All the passengers concur in the complaint that their provisions were short, partly rotten, and that, especially, the supply of water was insufficient, until they were approaching port. They never received more than half a pint (1 glass) of drinkable water per day, while by the laws of the United States they were entitled to receive three quarts.

We arrive at the conclusion that the shocking mortality on board the Leibnitz arose from want of good ventilation, cleanliness, suitable medical care, sufficient water, and wholesome food.

Source: Friedrich Kapp, Immigration and the Commissioners of Emigration of the State of New York (New York: Nation Press, 1870), pp. 188-195.

Conceptual Objective: People are willing to make a change if they believe that the new situation is an improvement over their present way of life.

Object of the Activity: To discover some of the reasons Black Americans in the South were willing to change their residence to the North.

Recommended Grade Level: 7 - 11

"Brothers Come North"

Note: In this exercise, Stevie Wonder's song "Livin' for the City" might be appropriate, since it addresses this theme.

Step 1 - Distribute copies of William E. B. DuBois' excerpted editorial in The Crisis, January 1920, along with the two illustrations.

Step 2 - Questions for discussion

--What are the principal reasons, according to the editorial's first two paragraphs, for leaving the South? What are the advantages of living in the North?

--How will the decrease in immigration from Europe affect the Blacks' opportunities for work in the North?

--According to the editorial, opposition to Black migration from South to North can be expected from two sources. What are they? What would be the possible reasons for this opposition?

--What changes do you think Black Americans coming from the rural South had to face when moving to the Urban North?

--Would you have migrated if you had read DuBois' article? Why or why not?

Step 3 - Compare this editorial with the advertisement by the Chicago-Virden Coal Company in 1898. (Their broadside is titled, "Wanted! 175 Good Colored Miners! for Virden, Illinois." This ad was posted in Birmingham, Alabama. Free transportation was offered to those who went to the North. The ad did not say that the company was seeking Black miners because it was in the middle of a strike and had "locked out" the miners who used to work for the company.

--What do you think happened when the Blacks arrived in Illinois to work in the coal mines?

--Compare the editorial with the KKK poster (NEGROES BEWARE). What might be the effect of such posters upon Black migration to the North?

Step 4 - Research Questions

--Find out about the life and career of William E. B. DuBois, the editor of The Crisis. What was his role in the struggle of the Blacks for equal opportunity in the United States?

--Would you be in favor of the continuing migration of Blacks from South to North in the 1970's? Why? Would you say that conditions in the North and South today are pretty much the same as they were described by DuBois in 1920? If different, what are the causes for the differences?

"Brothers, Come North"

The migration of Negroes from South to North continues and ought to continue. The North is no paradise--as East St. Louis, Washington, Chicago, and Omaha prove; but the South is at best a system of caste and insult and at worst a Hell. With ghastly and persistent regularity, the lynching of Negroes in the South continues--every year, every month, every day; wholesale murders and riots have taken place at Norfolk, Longview, Arkansas, Knoxville, and 24 other places in a single year. The outbreaks in the North have been fiercer, but they have quickly been curbed; no attempt has been made to saddle the whole blame on Negroes; and the cities where riots have taken place are today safer and better for Negroes than ever before.

In the South, on the other hand, the outbreaks occurring daily but reveal the seething cauldron beneath--the unbending determination of the whites to subject and rule the blacks, to yield no single inch of their determination to keep Negroes as near slavery as possible....

There are, to be sure, Voices in the South--wise Voices and troubled Consciences; souls that see the utter futility and impossibility of the southern program of race relations in work and travel and human intercourse.

On the other hand, we win through the ballot. We can vote in the North. We can hold office in the North. As workers in the northern establishments we are getting good wages, decent treatment, healthful homes and schools for our children. Can we hesitate? COME NORTH! Not in a rush--not as aimless wanderers, but after quiet investigation and careful location. The demand for Negro labor is endless. Immigration is soon cut off and a despicable and indefensible drive against all foreigners is shutting the gates of opportunity to the outcasts and victims of Europe. Very good. We will make America pay for her Injustice to us and to the poor foreigner by pouring into the open doors of mine and factory in increasing numbers.

Troubles will ensue with white unions and householders, but remember that the chief source of these troubles is rooted in the South; a million Southerners live in the North. These are the ones who by open and secret propaganda fomented trouble in these northern centers and are still at it. They have tried desperately to make trouble in Indianapolis, Cleveland, Pittsburgh, Philadelphia, Baltimore, and New York City.

This is a danger, but we have learned how to meet it by unwavering self-defense and by the ballot.

Meantime, if the South really wants the Negro and wants him at his best, it can have him permanently, on these terms and no others:

1. The right to vote.
2. The abolition of lynching.
3. Justice in the courts.
4. The abolition of "Jim-Crow" cars.
5. A complete system of education, free and compulsory.

Source: The Crisis, Jan. 1920, Vol. 19, No. 3, pp. 105-106.

Conceptual Objective: Technological developments have facilitated migrations.

Object of the Activity: To investigate the effects technology has had upon traditional ideas of permanence and roots.

Recommended Grade Level: 7 - 11

"Who's Got Roots?"

Step 1 - Class reads the extract from John Steinbeck's Travels With Charley: In Search of America

Step 2 - Questions for discussion

--What is the father's definition of roots? Is his definition acceptable to you?

--The father in Steinbeck's interview says that his father cut his roots and came to New York City and eventually moved to upstate New York. In what way did the grandfather not cut his roots? Can anybody completely eliminate his or her roots? Are roots important? To whom? Why?

--How do some people who have moved from one place to another maintain their roots? (e.g. family and community customs, holidays, values, foods, song and dance, etc.)

--Do Italian and Irish families you know maintain their roots? How?

--What happens in America when people of different ethnic backgrounds intermarry? Are the different cultures maintained? Eliminated? Combined? Students could search for these answers in their own "roots."

--As seen in this story, has modern technology, such as mobile homes or high rise apartments, changed people's sense of being rooted? In what ways?

Step 3 - Ask the students to write a brief story, poem, or essay in which they express their own ideas about roots and their importance or unimportance.

"Who's Got Roots?"

One of the dinners that I shared in a mobile home was cooked in an immaculate kitchen....This family liked the way they lived and wouldn't think of going back to the old way. The husband worked as a garage mechanic about four miles away and made good pay. Two children walked to the highway every morning and were picked up by a yellow school bus....

These were good, thoughtful, intelligent people. I said, "One of our most treasured feelings concerns roots, growing up rooted in some soil or some community." How did they feel about raising their children without roots? Was it good or bad? Would they miss it or not?

The father...answered me. "How many people today have what you are talking about? What roots are there in an apartment twelve floors up? What roots are in a housing development of hundreds and thousands of small dwellings almost exactly alike? My father came from Italy," he said. "He grew up in Tuscany in a house where his family had lived maybe a thousand years. That's roots for you, no running water, no toilet, and they cooked with charcoal or vine clippings. They had just two rooms, a kitchen and a bedroom where everybody slept, grandpa, father and all the kids, no place to read, no place to be alone, and never had. I bet if you gave my old man the choice he'd cut his roots and live like this....Fact is, he cut his roots away and came to America. Then he lived in a tenement in New York--just one room, walkup, cold water and no heat. That's where I was born and I lived in the streets as a kid until my old man got a job upstate in New York in the grape country. You see, he knew about vines, that's about all he knew. Now you take my wife. She's Irish descent. Her people had roots too."

"In a peat bog", the wife said. "And lived on potatoes...."

"Don't you miss some kind of permanence?"

"Who's got permanence? Factory closes down, you move on. Good times and things opening up, you move where it's better. You got roots you sit and starve. You take the pioneers in the history books. They were movers. Take up land, sell it, move on. I read in a book how Lincoln's family came to Illinois on a raft. They had some barrels of whiskey for a bank account. How many kids in America stay in the place where they were born, if they can get out?"

Source: John Steinbeck. Travels With Charley: In Search of America. (New York: Viking Press, 1963), pp. 100-101.)

CLARIFYING YOUR THOUGHTS

1. Complete the following sentences

A. The one reason I would move from my present home would be ____________________

B. If I were to move from home today I would go to ____________________

C. The one thing that would most upset me about moving would be ____________________

D. The one thing I would most enjoy about moving would be ____________________

E. Roots are (are not) important to me because ____________________

F. If I were on the Leibnitz I would ____________________

G. The one thing I would have done to improve the conditions on board the Leibnitz would be ____________________

H. If I were to move to another country, the three things I would make sure I took would be ____________________

I. If I were black (As a Black), the one reason I would leave the South would be ____________________

J. If I were black (As a Black), the one reason I would leave the North would be ____________________

K. If I were black (As a Black, if I) left the South to come North, my main concern would be ____________________

L. If I were black and (As a Black, if I) left the North to go South, my main concern would be ____________________

MODULE II: ENTRY

In many well-established societies, the majority of people are content to maintain their traditional way of life. Families and the community, as a whole, are maintained in such societies through basic means of livelihood, such as farming or industrial labor. At times, forces beyond a family's or community's control upset the social and economic balance in a local setting. Wars, pestilence, famine, population explosion, industrialization, urbanization, persecution, "America fever," revolutions, and invasions are some of the powerful forces which disrupt the traditional ecology of a community. When a community's livelihood and traditional way of life are seriously threatened, migration becomes one of the means of alleviating the problem.

Entry was chosen as a key concept in this module and for the overall thrust of the manual because it is an inclusive term encompassing the experiences of everyone who has come to the United States. Entry connotes both the physical entering of an individual or a group into the United States, as well as the more lengthy process of becoming a part of American society. Moreover, entry includes the variety of ways ethnic groups have become part of the United States: by conquest, by slavery, by indentured servitude, by territorial acquisition, and by migration.

Also in this module the concepts of way of life, livelihood and power are addressed. While entry is approached from the discipline of history, the other major concepts are taken from the disciplines of sociology, economics and political science, respectively. Both voluntary and involuntary entry into the United States has been determined by a wide range of circumstances which may be broadly categorized as: political, social, economic, religious, demographic, and psychological. Combinations of such factors have determined when certain groups entered the United States, where they settled, and what types of communities and institutions they established in America. Once in America, the new environment modified the various groups and their respective cultures. In response to encountering new situations, the groups sought to preserve their ethnic identity and values by establishing ethnic enclaves throughout the American continent and celebrating their ethnic customs. (See Modules III and IV.)

Conceptual Objective: Sometimes migration is caused by a combination of psychological and political reasons.

Object of the Activity: To learn why a teenage European boy migrated to the United States and to discover what his first impressions of America were.

Recommended Grade Level: 7 - 11

"How I Became an American"

Step 1 - The teacher distributes copies of the adapted excerpt from Pupin's "How I Became an American" and the background information. After the class members have read the materials, the following questions are presented.

Step 2 - Factual questions

--For what reasons did Michael Pupin come to the U.S.?

--What was his ethnic nationality or ethnic identification? (Serb)

--What was his citizenship? (Hungarian)

--How old was he when he left school and migrated to the U.S.?

--Which languages did he speak when he arrived in the U.S.?

--What was his first job in America?

Step 3 - Questions for discussion

--Pupin called himself an "adventurer." In what ways did he seek adventure? How did his ideas about America affect his "adventurous" spirit?

--Several times Pupin contrasts the European and American societies. What were these contrasts?

--What role did the European conditions play in his decision to run away to America? How did the United States live up to Pupin's ideal of democracy soon after he arrived in the New World?

--Do you think Pupin ever stopped thinking of himself as a Serb? Why or why not? Why do you think some people in America lose their ethnic identity and others do not?

Step 4 - Research Questions

--Can you name four empires in Central and Eastern Europe in the late 19th century? (See map, p. 27) How many ethnic groups can you name which lived in these empires? (e.g., Lithuanians, Poles, Slovaks, Ukrainians, Czechs, Greeks, Croats, Slovenes, Armenians, etc.)

--Did any of your ancestors come from one of these Central or Eastern European empires? If so, what was their ethnic identification?

"How I Became an American"

Looking back across what is now almost half a century, it is difficult to say which was the greater influence in making me cut loose from my ancestral surroundings and come to America: a boyish desire for change and adventure, or a deep sense of political wrong. It was a runaway schoolboy that passed through Castle Garden--the old immigrant gateway to America--but a schoolboy who had a burning realization that his people had been wronged by their emperor.

My ancestors were Serbs, who in 1690 settled north of the Danube.

When I was thirteen, I was sent to school at Prague. I, of course, had heard something of America. I read a little about the Civil War and formed a vague, boyish idealization of America. With the recent act of our emperor for contrast, I thought Lincoln the greatest man that ever lived; he had pledged his word to save the Union and kept it. But the only American thing of which I had a real knowledge--a cover-to-cover knowledge, so to speak--was Uncle Tom's Cabin. To me, America was the land of legend and romance, and I am afraid that was the real appeal that, one day early in March 1874, made me run away from school, to America. I had just received my small monthly allowance from home. I sold my watch, my books, all my clothes except those I wore--and skipped, a fifteen-year-old adventurer. I reached Hamburg and sailed in the steerage for New York.

There was no Ellis Island* in those days, no immigration authorities with troublesome questions. I had just five cents in my pocket when I stepped ashore at Castle Garden, and I promptly invested it in a piece of that great American institution--prune pie. That first impression of America was very good.

People of the older generation will remember how housewives and farmers used to go to Castle Garden to get a "greenhorn." It was March when I increased by one the market supply of "greenhorns," and farmers were looking for help for the spring planting. A Swiss foreman from a farm in Delaware hired me. The Swiss could speak German and English; I could speak Serb, Bohemian, a very little German, and no English; so we did not have a great deal to say to each other during the journey to my new home.

When we reached the farm, I got my first big impression of the difference between America and Austria; as I looked at it, the farmer and his wife were my master and mistress. I was a menial, a servant, but they did not let me feel this--they took me in and treated me just like a boy. Another thing that surprised me was my bed: it was an iron bed with springs, and it had clean sheets and warm blankets on it. Everyone was kinder to the hired boy than people in the Old Country would have been. I soon realized that this was not because I was a boy and a stranger. I saw that the farmer and his wife treated the hired men with respect and kindliness; I saw that in this country there was no such thing as master and servant in the European sense of the word. That realization made a big impression.

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*A small island in New York harbor which between 1892 and 1943 was the main examination center for foreign persons seeking to enter the U.S.

Excerpt adapted from Michael Pupin. "Why and How I Became an American," The World's Work (January, 1921), pp. 270-273.

"How I Became an American"

Background Information on Michael Pupin

In the 14th century the Serbian people in southeastern Europe were conquered by the Turks and became part of the Ottoman Empire. In 1692, after a Serbian revolt had been crushed by the Turks, 36,000 Serbian families fled with their religious leader into Hungarian territory north of the Danube River.

During the 19th century the Serbs south of the Danube gradually gained political and cultural independence through a series of revolts and wars. Meanwhile the Serbs in Hungary were frustrated in their desire for self-rule. They claimed that their Hungarian rulers denied them free access to public office and education. In 1867 as a result of a decision by the Austrian emperor, the Serbs and other ethnic groups in the Hungarian kingdom could no longer bring their grievances directly before the emperor in Vienna.

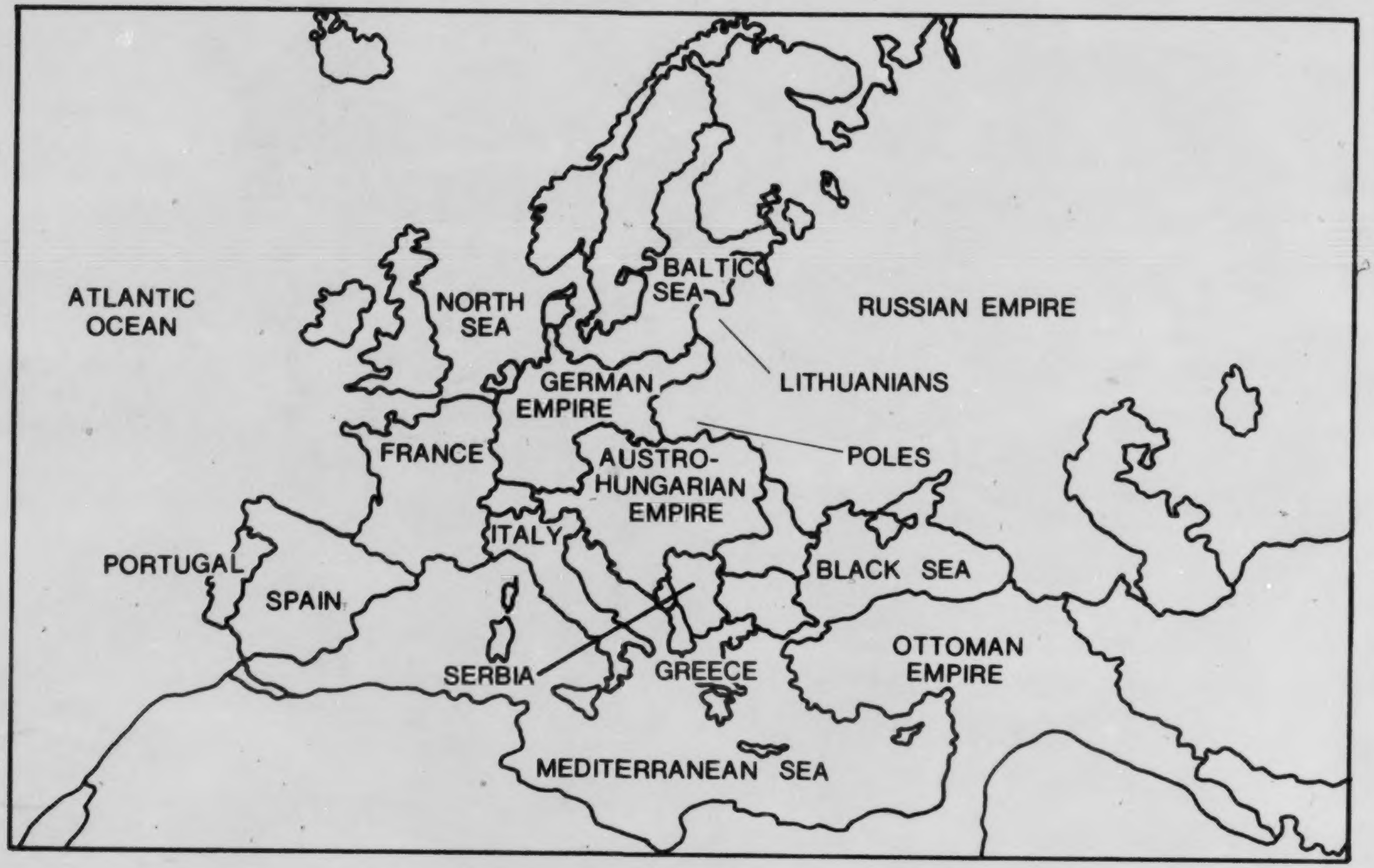
On October 4, 1858, Michael Pupin was born in a small Serbian village in Hungary. His parents were illiterate but encouraged young Michael's formal education. After attending several local schools, Michael was sent to a school in Prague, which was located to the northwest of his homeland and was the capital city of the Czech people.

In 1874 he ran away from the school, traveled north to the German seaport of Hamburg, and boarded a ship for America. He arrived at Castle Garden, New York City, in March 1874 without any family in America and unable to speak English.

He worked hard at many low-paying jobs but eventually paid his own way through school. Later he received a Ph. D. at the University of Berlin and became one of the world's leading physicists. As a professor of physics and engineering at Columbia University in New York, he made significant contributions in the fields of telephonics, X-rays, and communications.

In his retirement years he devoted himself to public affairs and the problems of his fellow immigrants. He died in 1935 at the age of seventy-seven.

EUROPE IN 1914


ATLANTIC OCEAN
NORTH SEA
BALTIC SEA
RUSSIAN EMPIRE
LITHUANIANS
GERMAN EMPIRE
POLES
FRANCE
AUSTRO-HUNGARIAN EMPIRE
ITALY
PORTUGAL
SPAIN
BLACK SEA
OTTOMAN EMPIRE
SERBIA
GREECE
MEDITERRANEAN SEA

Conceptual Objective: Some people seek political asylum in the United States.

Object of the Activity: To examine a case study in which an individual seeks political asylum in the United States.

Recommended Grade Level: 7 - 11

"A Question of Identity and Citizenship"

Step 1 - Distribute copies of the New York Times articles on Simas Kudirka. The two articles should be read aloud. Since the chronology is complex, you may wish to supplement the news stories with the chronology, 1907-1974 (see separate page).

Step 2 - Factual Questions

--Under what circumstances did Kudirka attempt to seek asylum in the United States in 1970?

--Why did the Soviet Union courts sentence him to prison?

--What arguments did the United States government use in seeking his release from prison?

Step 3 - Questions for discussion

--What would you say is Simas Kudirka's "homeland"?

--How is this case history different from most immigrant case histories? (Kudirka technically isn't an immigrant.) In what ways is it similar?

--Can a person's citizenship be distinctive from his or her ethnic background? Can persons change their citizenship? Their ethnicity? Are nations (i.e., peoples) sometimes different than a state? (For example, the Lithuanian people vs. the Soviet Union.) Remember, many persons throughout the world have had their citizenship changed involuntarily due to wars and redrawn state boundary lines.

--What is the real significance of this case? Possible answers: 1) shows the results of publicity; 2) shows the ability of the U.S. Congress to exert pressure upon decisions made by the government of the Soviet Union; 3) shows the ability of organized ethnic groups in the U.S. to exert pressure upon the U.S. government and foreign governments; 4) the case shows something about the complex doctrines surrounding the concept of citizenship and the effects of government policies upon relatively powerless individuals.

--What other groups have migrated to the United States to seek political asylum? (Hungarians of 1956, Vietnamese, Cubans).

--Do you agree with the U.S. policy of being a haven for political refugees?

--Have individuals ever left the U.S. to seek political asylum in another country (war resisters going to Canada, etc.)? Do you think people should have that right? If you felt repressed by the government would you seek political asylum in another country?

Step 4 - Geography exercise

--On the two maps provided find the homeland of the Lithuanians. (See "Europe in 1914" and "Europe Today.") Can you find the homelands of other peoples in eastern and southern Europe that are not well known in the U.S.? Which ones are they?

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"A Question of Identity and Citizenship"

The New York Times, Wednesday, November 6, 1974

"Lithuanian Sailor Freed by Soviet Arrives in U.S.".

A seaman, Simas Kudirka, from the Soviet Republic of Lithuania who tried to defect to the United States four years ago arrived here yesterday. ...Accompanied by his mother, wife and two children, Mr. Kudirka arrived at John F. Kennedy Airport after a direct flight from Moscow.

Wearing a heavy coat and a scarf, Mr. Kudirka walked slowly out of the customs section of the airport and broke into a smile as a small group of Lithuanian-Americans began to applaud. The Kudirkas were surrounded by the waiting group and hugged and congratulated....

Friends of Mr. Kudirka in New Jersey said last night that he and his family, including his wife Evgene, his 14-year-old daughter, Iolita and his son, Evaldas, 8, would be staying with them until Mr. Kudirka would be able to decide what to do in this country.

Jumped to U.S. Ship

Kudirka was a radio operator aboard the Soviet ship Sovetskaya Litva when he tried to defect on Nov. 23, 1970.

The ship was tied to the Vigilant, a United States Coast Guard cutter, off the New England coast and the ships' officers were discussing fishing rights.

Mr. Kudirka jumped 10 feet from the Sovetskaya Litva to the Vigilant as the two ships were rocking in the swells a mile off Martha's Vineyard. He asked the Americans for political asylum.

After about 10 hours of ship-to-shore radio consultations by the Vigilant captain's superiors at the First Coast Guard District in Boston, Mr. Kudirka's request was denied and Soviet sailors were allowed to board the Vigilant to remove him forcibly.

According to witnesses, Mr. Kudirka went to his knees, praying, crying for help and begging the Vigilant's crew to save him. They said the American crewmen looked on while the Soviet sailors repeatedly punched and kicked him and, at one point, pounded his head against the steps of a steel gangway.

The incident became public knowledge several days later, and on Nov. 30, 1970, President Richard M. Nixon demanded a full and prompt report.... Coast Guard officers asserted that Mr. Kudirka had hurt his chances of receiving asylum by leaping aboard the American vessel rather than into the ocean. Under regulations, there would have been little question of providing asylum if American sailors had pulled him from the water....

Back in the Soviet Union, Mr. Kudirka was convicted of treason and sentenced to 10 years in prison. But last August, the Supreme Soviet, the Soviet legislature, ordered his release. It took the action after Washington had ruled that Mr. Kudirka was entitled to U.S. citizenship because his mother had been born in Brooklyn.

"A Question of Identity and Citizenship"

The New York Times, Friday, November 8, 1974

SEAMAN ASSAILS CAMPS IN SOVIET
"Released Lithuanian Says Conditions were 'Terrible'"

Simas Kudirka, the Lithuanian seaman whose attempt four years ago to escape from a Soviet trawler led to his forcible capture and imprisonment in the Soviet Union, yesterday thanked those who had campaigned for his release and for his right to leave the Soviet Union as an American citizen....

Mr. Kudirka, who was a radio operator when he attempted to defect, began his day here with a news conference in the Louis XVI Room of the Waldorf-Astoria Hotel.

Speaking in Lithuanian, Russian and German he outlined what followed after his leap on Nov. 23, 1970, from the Sovetskaya Litva to the deck of the Coast Guard cutter Vigilant....

During his imprisonment, Mr. Kudirka said, he knew nothing of the campaign begun here largely by Lithuanian-Americans to gain his release.

Until he was informed on Aug. 23 that his sentence had been commuted, the seaman continued, he had not received any word from his mother or wife. His mother, he said, thought he was dead.

Meanwhile, the Lithuanian-American community had obtained verification that Mr. Kudirka's mother, Mrs. Marija Sulskiene, who is 67 years old, had been born in Brooklyn and had been taken to Lithuania when she was 6 years old. Her baptismal records were found at the St. Mary's of the Angels Church in Williamsburg....

Senators Interceded

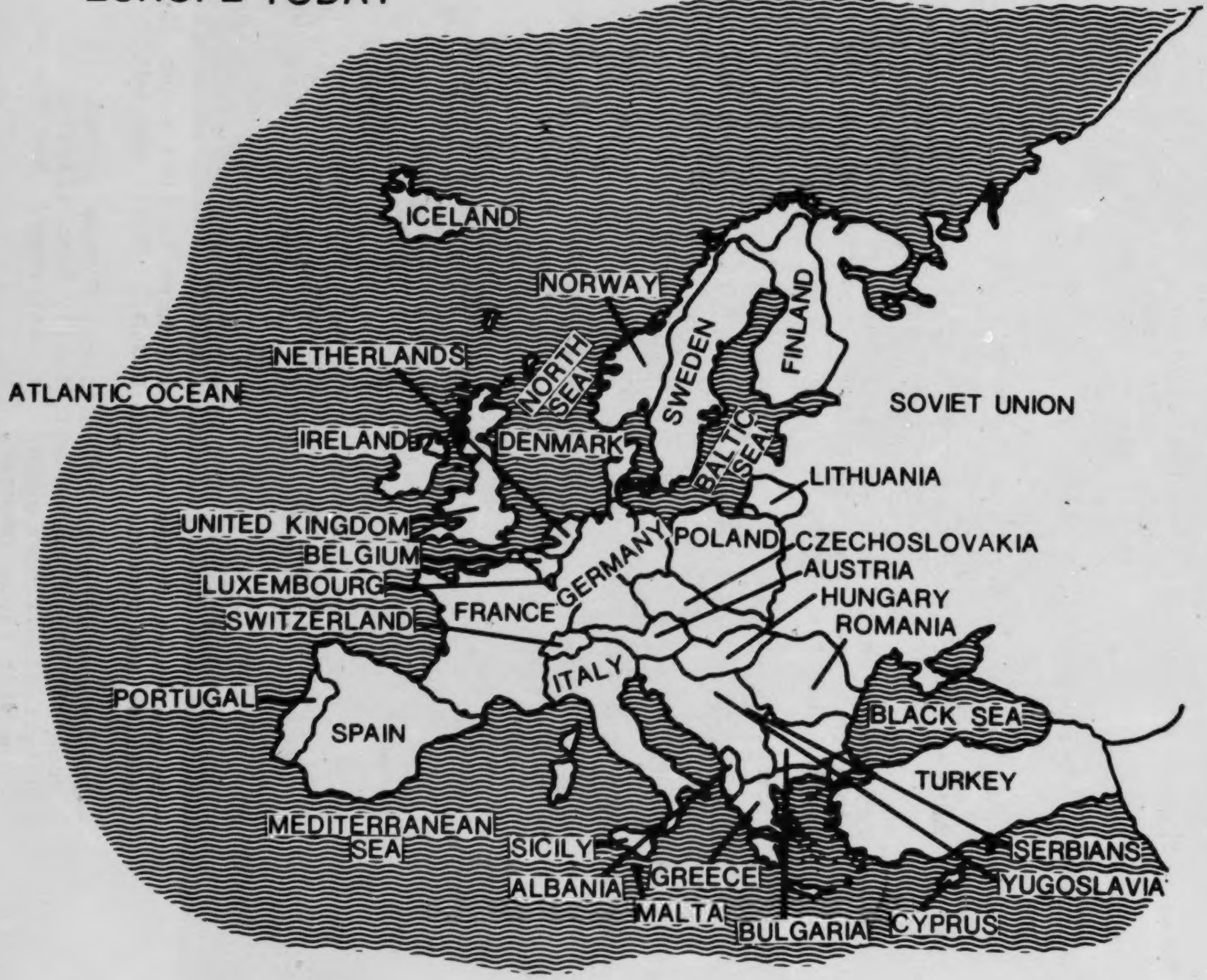
Negotiations with the Soviet Union ... were undertaken by the State Department after intercession by Senators Henry M. Jackson, ...Charles H. Percy,...Jacob K. Javits,...and James L. Buckley....

"A Question of Identity and Citizenship"

Background Chronology on Simas Kudirka

Before 1907	Sulskiene family left Lithuanian homeland (under Russian control) for the U.S.A.
1907	Marija Sulskiene born in Brooklyn, New York.
1914	She and her family returned to Lithuanian homeland.
1918	Lithuania regained its independence. Sulskiene family lived in Lithuania.
	Marija Sulskiene was married.
1930	Simas Kudirka, her son, was born.
1944	Lithuania lost its independence, was annexed by U.S.S.R.
1970	Simas Kudirka jumped ship off Martha's Vineyard, Massachusetts.
1971	Simas found guilty of treason by U.S.S. R., sentenced to 10 years in prison.
1974	Soviet Union released Simas Kudirka from prison. Explanation: He is citizen of the U.S.A., because of his mother's birth in Brooklyn. He arrived in U.S.A. with his mother, wife, and two children.

EUROPE TODAY


ICELAND
NORWAY
FINLAND
SWEDEN
NETHERLANDS
NORTH SEA
ATLANTIC OCEAN
SOVIET UNION
IRELAND
DENMARK
BALTIC SEA
LITHUANIA
UNITED KINGDOM
BELGIUM
GERMANY
POLAND
CZECHOSLOVAKIA
AUSTRIA
LUXEMBOURG
HUNGARY
FRANCE
SWITZERLAND
ROMANIA
ITALY
PORTUGAL
BLACK SEA
SPAIN
TURKEY
MEDITERRANEAN SEA
SICILY
SERBIANS
GREECE
ALBANIA
YUGOSLAVIA
MALTA
BULGARIA
CYPRUS

Conceptual Objective: Sometimes persons choose to migrate mainly for political reasons.

Object of the Activity: To show how a German refugee, after being forced to leave his family, coped with his situation in America.

Recommended Grade Level: 7 - 11

"Carl Schurz and the Rats"

Step 1 - Explain that Carl Schurz came to Chicago in 1852. He wrote to his wife in Germany describing his experiences upon arrival in Chicago. This excerpt has been adapted from one of his letters. Distribute copies to the students. Then read the letter aloud for impact, emphasizing the humor.

Step 2 - Factual questions

--How was Schurz treated when he arrived in Chicago?

--What were his first impressions of the city?

Step 3 - Questions for discussion

--In the letter, who are the "men with hearts of stone" in his homeland who "kicked" him "away from their doors"?

--In this story, why are the rats willing to listen? If the only ones who would listen to him were rats, what does this suggest about his place, or status, in America?

--After the Revolution of 1848, mail was censored by European governments. If you were a censor, would you have allowed Schurz's letter to go through? Why? Why not?

--How did political exile affect Schurz's way of life?

--Do you think it was easy for Schurz to find a job (i.e., gainful employment) in the U.S.A.? Why? Why not?

--Schurz was affected by political forces beyond his control. Have you or your family been affected by political circumstances? In what ways? How did you cope with these forces?

--Is his talking to the rats a true story? If it isn't, what is Schurz trying to say? What's he trying to do? (At this point the teacher might suggest that the dream segment of this letter is an allegory--a form of extended metaphor in which the characters and actions are symbolic of other characters and actions. Animal Farm by George Orwell is a modern example of an allegory.)

Step 4 - Distribute copies of the two bilingual real estate advertisements in Chicago: Humboldt Park, 1871-74; Division and Western, 1883.

--What languages are used in these ads?

--Why do you think a language in addition to English was used?

--Can you think of examples of public information or ads written in several languages today? What are they? Why are non-English languages used?

--Are there advantages in being bilingual? What are they?

--Do you think Carl Schurz's bilingualism was helpful in his career in the United States? In what ways?

--Does bilingualism help people to understand different cultures and different ethnic groups? In what ways?

Background Chronology on Carl Schurz

1829	Schurz was born near Cologne, Germany.
1848-52	After participating in the Revolution of 1848, Schurz fled from his German homeland. Became a political refugee living in Switzerland, France and England.
1852	Migrated to the U.S., came first to Chicago, then settled in Philadelphia. Later lived in Wisconsin (1856), Detroit (1866), St. Louis (1867), and New York City (1881).
1850's	As an abolitionist, he openly opposed slavery; he also opposed the Nativist movement which sought to slow down European immigration to America.
1860	Leader of Wisconsin delegation at the Republican National Convention in Chicago which nominated Lincoln for the presidency.
1862	As Brigadier General in the Union Army, he commanded U.S. troops during the Civil War.
1865	Toured the South on behalf of President Johnson, strongly advocated Negro civil rights.
1869-75	Elected U.S. Senator from Missouri.
1877-81	Became U.S. Secretary of the Interior; promoted Civil Service reform, an improved Indian policy, and conservation of U.S. natural resources.
1880's	Editor of the New York Evening Post.
1889	Wrote biography of Abraham Lincoln.
1900	As an anti-imperialist, opposed the overseas expansion of the U.S.A.
1904	Died in New York City.

"Carl Schurz and the Rats"*

(1852)

It was nearly midnight when we reached Michigan City [by train] and after two o'clock when we arrived in Chicago. Here my misfortunes began. I was taken to a hotel, but there was not a room or bed to be had. In vain I drove to a second and third; everything full. By this time the omnibus which carried me had reached its terminus and I had to get out. The hour was not past three o'clock in the morning; yet dead tired as I was, I had to seek in a strange city, and afoot, some place where I might lay my head. . . . Meantime it had become very solitary. I wandered from one street to another but saw no human being to whom I could direct a question. Still, the streets had living creatures, and very jolly ones. Chicago has "wooden sidewalks" under which live millions of rats. These rats regard the streets at night as their domain, and in my presence made great use of their freedom. Rats of all sizes and colors, old and young, white and gray, played charmingly about my feet. As when I stepped on one and it squeaked, it seemed to me as if I ought to beg pardon. I roamed around in this company until a tower clock struck half past three. Then, on one of the bridges, I sat down upon a curbstone to rest a bit. The rats gathered about me and I experienced something like what Heine did when he was stalled with the mail wagon in the Teutoburg forest, surrounded by wolves who spoke to him.** A large rat, who seemed the oldest and wisest of all, stepped forward and began: (Heine's wolves could talk German, but American rats naturally spoke only English.)

"What do you want here, stranger?" said the speaker. "Why didn't you stay with your lovely wife and child? Why did you come into this distant country, in the pursuit of wealth and earthly things? Fool that you are! How sweet would be your rest with your loved ones, and now you are sitting here on a cold stone, lonesome, and nobody cares for you! But you cannot sit here any longer! Move on, stranger, this is our time and you are in our way; move on!"

*Excerpted from the original letter, printed in Chicago History (Old Series), Winter 1966-67, pp. 47-50. Courtesy, Chicago Historical Society.

**Henrich Heine (1797-1856). A German poet whose allegories made fun of those Germans who suppressed civil liberties.

The gaze of the speaker was so determined and energetic that I considered it diplomatic to be polite. So I answered:

"Mr. Speaker and Fellow Rats. Though I am not accustomed to speaking to so large and respectable an audience in a language foreign to my native country, yet I feel myself compelled by the reasonable sentiments expressed by your honorable and worthy leader to venture upon a word or two. Mr. Speaker and Fellow Rats! I am exceedingly sorry to have trespassed upon your nightly rights and privileges by the unfortunate fact of my presence. But, gentlemen, you may be sure that I never should have taken such an indecent as well as dangerous course, if not beings of my own race, men with hearts of stone, had kicked me away from their doors and turned me into the deserted streets. I know, gentlemen, that you harbor feelings of kindness in your hearts and that you are not insensible to the sufferings of a distressed stranger, who in vain pursuit of earthly things, as your worthy speaker expressed himself very appropriately, has improvidently left his dearest ones and threw himself into the wide world. Mr. Speaker and Fellow Rats! Deep regret creeps over my soul when I remember my dearest ones, and every one among you who happens to be separated from his spouse and offspring will readily understand my feelings in this respect. (Several rats began to swallow hard.) Now, my friends, I see it is not impossible to kindle the holy fire of sympathy in the hearts of pure children of nature and, trusting to the world-renowned hospitality of the noble rats of Chicago, I throw myself entirely into your arms, and as men have forsaken me, I will sleep among you as one of your own!"

The rats broke out in great enthusiasm and gave me three cheers. They quickly named a "committee of arrangements," and after a short private conference the speaker came to me and said:

"Sir! I am sorry to have addressed you in a harsh and discourteous tone, and if any one among us has offended you we are ready to apologize in any terms which you may choose to impose upon us. Now, sir, by unanimous consent we have agreed to offer you all the honors of hospitality, and I hope you will feel quite at home amongst us. There is no rat in Chicago who would not exert himself to the utmost of his power to show himself worthy of your noble confidence in our race. Now, sir, I take the liberty to invite you to take supper with us; then I will introduce you to my lady, and she will be happy to accommodate you in one of our best rooms. This is the way to my house; please, sir, step in!"

Thereupon the speaker pointed out to me a knothole in one of the planks of the sidewalk only big enough to enable me to stick two fingers in. I was about to fall into a state of high indignation, when I was awakened out of my slumber by a man, who told me that I had been on the point of falling off the curb, etc. I told him my story, and he guided me to a hotel in which I found a room. Aside from a small air-hole over the door, this room had no window. The walls bore evidence of bloody bedbug battles. One of my predecessors had obviously attempted to kill the bedbugs by squeezing them with his finger against the wall until they burst, whereby he probably gained his purpose. I, however, threw myself like a daredevil into the bed, hoping to sleep until ten o'clock, for already the hour of four had passed. But soon after six I was awakened by a vulgar rapping upon the door, and heard a voice calling to me that breakfast was ready. I would gladly have renounced my breakfast, but thereafter I could not go back to sleep (particularly as I now felt the bedbugs more strongly than I anticipated); so I went out to visit my cousin Edmund and learned that a short time ago he had gone to St. Paul, Minnesota, on business, and would be away for four weeks. (Later I found several friends of the olden time--lawyers and newspaper men--who received me with extraordinary friendliness.) I will write you about Chicago next time. This young city is one of the most marvelous phenomena of America, or indeed of the world.

Conceptual Objective: Some peoples have become part of the United States involuntarily.

Object of the Activity: To learn how members of one ethnic group sometimes entered the U.S. as a result of slavery.

Recommended Grade Level: 7 - 11

"A Slave Ship in 1760"

Step 1 - Distribute copies of the excerpt from Gustavus Vassa's autobiography, the background chronology, and the map of West Africa. After reading the account and the chronology and looking over the map, the following questions may be asked.

Step 2 - Factual questions

--Where was Gustavus Vassa born? Find his birth place on the map of West Africa.

--How did the African Gustavus Vassa become a slave? How old was he? Who sold him to European traders?

--What kind of living conditions did the slaves on the ship have?

--Slaves revolted on board ships, as well as in America. According to this account, what other means of escape did they use on board the ships? How did the merchants try to prevent such escapes?

Step 3 - Questions for discussion

--The narrator of this true story is a former slave whose American name was Gustavus Vassa. What is the ethnic source of this name? Was this his name in Africa? (Check the background chronology.) If not, where did he probably get his American name? From whom? Is a person's real name important? Why? What does your name mean to you?

--Blacks are the only group that entered American society as slaves. How has this experience affected their physical and psychological entrance into American society?

--What were some of the additional problems Blacks had entering American society that was not faced by white European immigrants?

Step 4 - Research questions

--Compare the conditions on board the slave ship with the conditions on board the Leibnitz in Module I. Find out the conditions on board the Mayflower in 1620 and on today's steamships and airplanes. How do the conditions differ? How are they the same?

--From outside readings, learn about the trade routes of slave ships coming to America in the 17th and 18th centuries. What goods besides slaves did they carry? What profits did the slave trade produce for the merchants, What were the different ways in which slaves were "packed" into the ships? Write an essay about the slave trade.

--Research and compare the entry experiences and adjustment process of Black Americans with Asian Americans, Latin Americans, and Native Americans. What similarities and differences occurred?

--Examine the two posters which advertise slaves for sale (see pages 47 and 48). What do these advertisements suggest about how slaves were treated? What does it suggest about American attitudes toward slaves at that time? What obstacles did Blacks have to overcome as they moved from being regarded as property to free persons in American society? How might an individual cope with this transition? How did Blacks as an ethnic group cope with this transition?

"A Slave Ship in 1760"

The first object I saw when I arrived on the coast was the sea, and a slave ship, which was at anchor...waiting for its cargo. I was immediately handled, and tossed up to see if I were sound, by some of the crew. Quite overpowered with horror and anguish, I fell motionless on the deck and fainted.

When I recovered a little, I found some black people about me, who were some of those who had brought me on board, and had been receiving their pay; they talked to me in order to cheer me, but all in vain. Soon after this, the blacks who brought me on board went off, and left me abandoned to despair.

I was soon put down under the decks, and there with the stench and crying together, I became so sick and low that I was not able to eat.

I had never experienced anything of this kind before; not being used to the water, I naturally feared that element the first time I saw it, yet nevertheless, could I have got over the nettings, I would have jumped over the side.

But still I feared I should be put to death, the white people looked and acted in so savage a manner; for I had never seen among any people such instances of brutal cruelty; and this not only towards the blacks, but also to some of the whites themselves.

The stench of the hold while we were on the coast was so bad that it was dangerous to remain there for any length of time. The closeness of the place, and the heat of the climate, added to the number in the ship, which was so crowded that each had scarcely room to turn himself, almost suffocated us. This...brought on a sickness among the slaves, of which many died.

This wretched situation was again aggravated by the chains and the filth into which the children often fell, and were almost suffocated. The shrieks of the women, and the groans of the dying, rendered the whole a scene of horror almost inconceivable.

One day two of my wearied countrymen who were chained together, preferring death to such a life of misery, somehow made through the nettings and jumped into the sea; immediately another quite dejected fellow followed their example; and I believe many more would have done the same if they had not been prevented by the ship's crew. Two of the wretches were drowned, but they got the other, and afterwards flogged him unmercifully for attempting to prefer death to slavery.

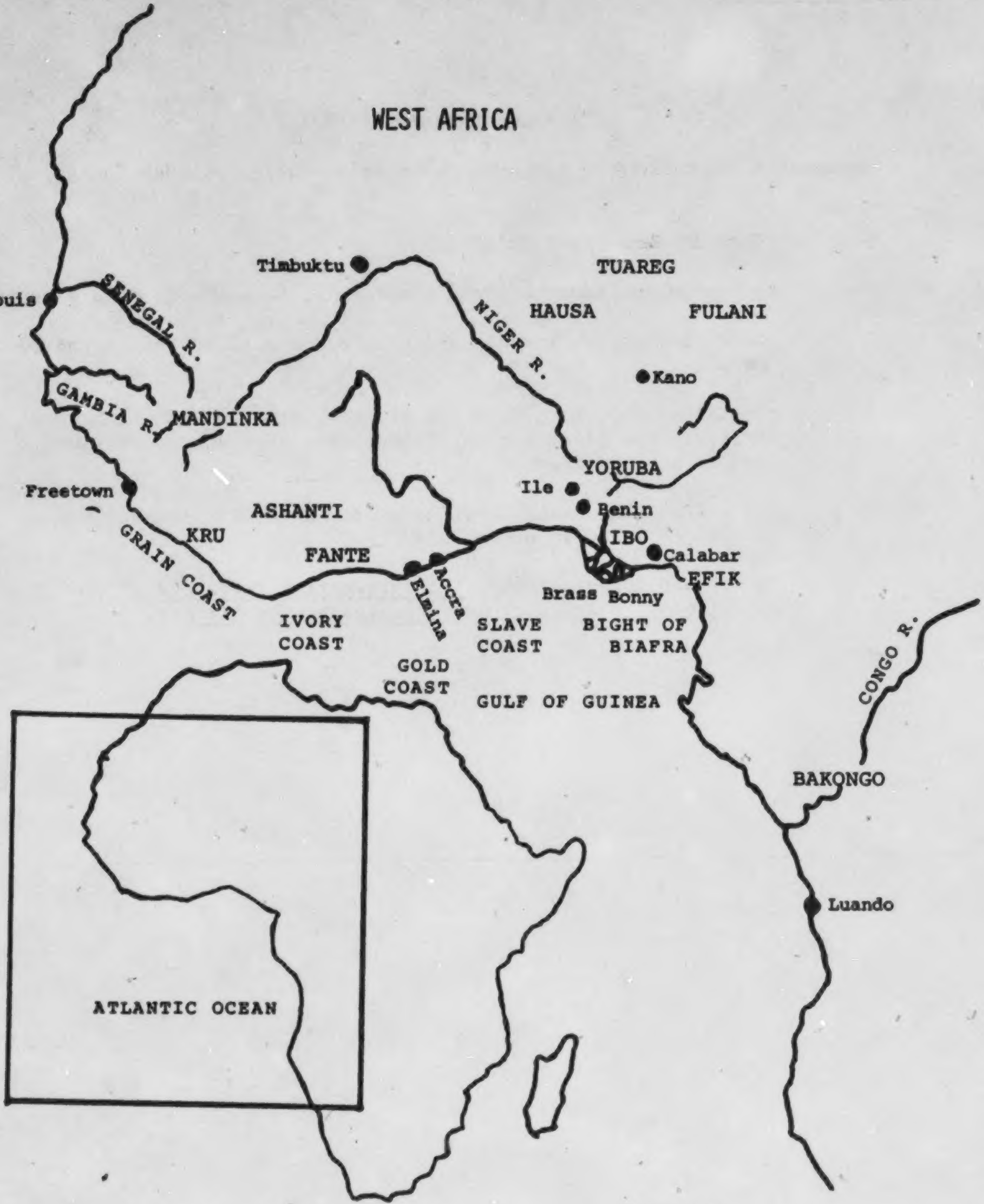
(This is an adaptation from the original account.)
Source: Gustavus Vassa. _The Interesting Narrative of the Life of Olaudah Equiana, or Gustavus Vassa, The African_ (London, 1789).

"A Slave Ship in 1760"

Background Chronology on Gustavus Vassa (also called Olaudah Equano)

1745	Born in Benin in West Africa.
1756	After being kidnapped from his family, he was sold into slavery.
1760	Sold to European traders and chained on a slave ship bound for America.
1760's	Vassa was sold to a Virginia planter, then to a British naval officer, and finally to a Philadelphia merchant who allowed him to buy his freedom.
1770's	As a free man, Vassa traveled widely as a ship steward and worked to bring an end to slavery.
1791	Wrote his autobiography, *The Interesting Narrative of the Life of Olaudah Equiana, or Gustavus Vassa, the African*.

WEST AFRICA


Timbuktu
TUAREG
Saint-Louis
SENEGAL R.
NIGER R.
HAUSA
FULANI
Kano
GAMBIA R.
MANDINKA
YORUBA
Ile
Freetown
Benin
ASHANTI
KRU
IBO
Calabar
FANTE
EFIK
GRAIN COAST
Accra
Elmina
Brass
Bonny
IVORY COAST
SLAVE COAST
BIGHT OF BIAFRA
CONGO R.
GOLD COAST
GULF OF GUINEA
BAKONGO
Luando
ATLANTIC OCEAN
● CITIES
PEOPLES BLOCK LETTERS

Conceptual Objective: Some peoples have become part of the U.S. involuntarily.

Object of the Activity: To learn how members of one ethnic group sometimes became citizens of the United States as a result of conquest.

Recommended Grade Level: 7 - 11

"The Treaty of Guadalupe Hidalgo"
(gwa-dá-lu-pe é-dal-go)

Step 1 - Distribute bilingual copies of Article VIII of the Treaty of Guadalupe Hidalgo, copies of the Treaty's background chronology, and copies of the map of the U.S. Southwest. Article VIII could be read aloud in both Spanish and English; the chronology could be read silently by all.

Step 2 - Factual questions

--This treaty ended what war between which two countries? In what year?

--Which territory did Mexico turn over to the U.S. by this Treaty?

--After examining a modern map of the U.S., which states or portions of states at one time belonged to Mexico?

--According to Article VIII, were the property rights of Mexicans guaranteed? In what ways?

--According to this Article, did the Treaty enable Mexicans to become U.S. citizens? How? What did they have to do? Not do?

Step 3 - Questions for discussion

--Have any other ethnic groups become members of the United States in a way similar to the Mexicans? How did their entry experience differ from the Mexicans'? (e.g., Native Americans, Hawaiians, Puerto Ricans.)

--What are the differences between how the Mexicans first entered the U.S. and how Blacks, Europeans, and Asians entered?

--Mexicans living in these territories entered the United States as a result of conquest. What problems might accompany their admission to the U.S. in this manner?

--If you were a Mexican living in Santa Fe what would be your feelings toward the people who are now in control of the Government? Other settlers?

THE TREATY OF GUADALUPE HIDALGO (Adaptation)
(gwa-da-lu-pe e-dal-go)

February 2, 1848

ARTICLE VIII

Mexicans now living in territories previously belonging to Mexico, but now within the limits of the United States, as defined by this treaty, shall be free to stay where they now reside, or to move at any time to the Mexican Republic, keeping the property which they now possess, or disposing of it, and removing the proceeds wherever they please; without their being required to pay any special tax or charge whatever.

Those who shall prefer to remain, may either keep the title and rights of Mexican citizens, or acquire those of citizens of the United States. They shall have to make their choice within one year from the time this treaty is approved: those who shall remain, after that year, without having declared their intention to remain citizens of Mexico, shall be considered as citizens of the United States.

In these territories, property of every kind, now belonging to Mexicans who do not live there, shall be respected. The present owners, their heirs, and all Mexicans who may hereafter acquire such property by contract, shall be protected in their property as if the same belonged to citizens of the United States.

ARTICULO VIII

Los mexicanos que viven en territorios que anteriormente pertenecían a México, pero que ahora se encuentran dentro de los límites del territorio de Estados Unidos tal como es definido en este tratado, quedan libres a permanecer donde ahora residen, o a trasladarse, cuando así lo deseen, a la República de México, manteniendo las propiedades que ahora les pertenecen o deshaciéndose de ellas y llevando las ganancias donde lo deseen, sin ser requeridos a pagar ningún impuesto especial o cargo alguno.

Aquellos que prefieran quedarse en los Estados Unidos, podrán conservar el título y los derechos de ciudadanos mexicanos, o adquirir aquellos de los ciudadanos de los Estados Unidos. Ellos deberán elegir entre una u otra ciudadanía dentro de un año, a partir del día en que este tratado tome efecto. Aquellos que permanezcan, despues de un año, sin haber declarado sus intenciones de permanecer ciudadanos mexicanos, serán considerados ciudadanos de los Estados Unidos.

Las propiedades de todo género existente en los mencionados territorios, y que ahora pertenecen a mexicanos no establecidos en ellos deben ser respetadas. Sus actuales dueños, los herederos de éstos, y los mexicanos que en el futuro puedan adquirir por contrato las indicadas propiedades deberán ser protegidos en sus propiedades como si perteneciesen a ciudadanos de los Estados Unidos.

Source: Adopted from Feliciano Rivera. A Mexican American Source Book with Study Guide. Menlo Park, California: Educational Consulting Associates, pp. 159-160; the Treaty is also found in Hunter Miller's Treaties and Other International Acts of the United States. Vol. V. Washington D.C.: U.S. Government Printing Office, 1937, pp. 207-236; 241-245.

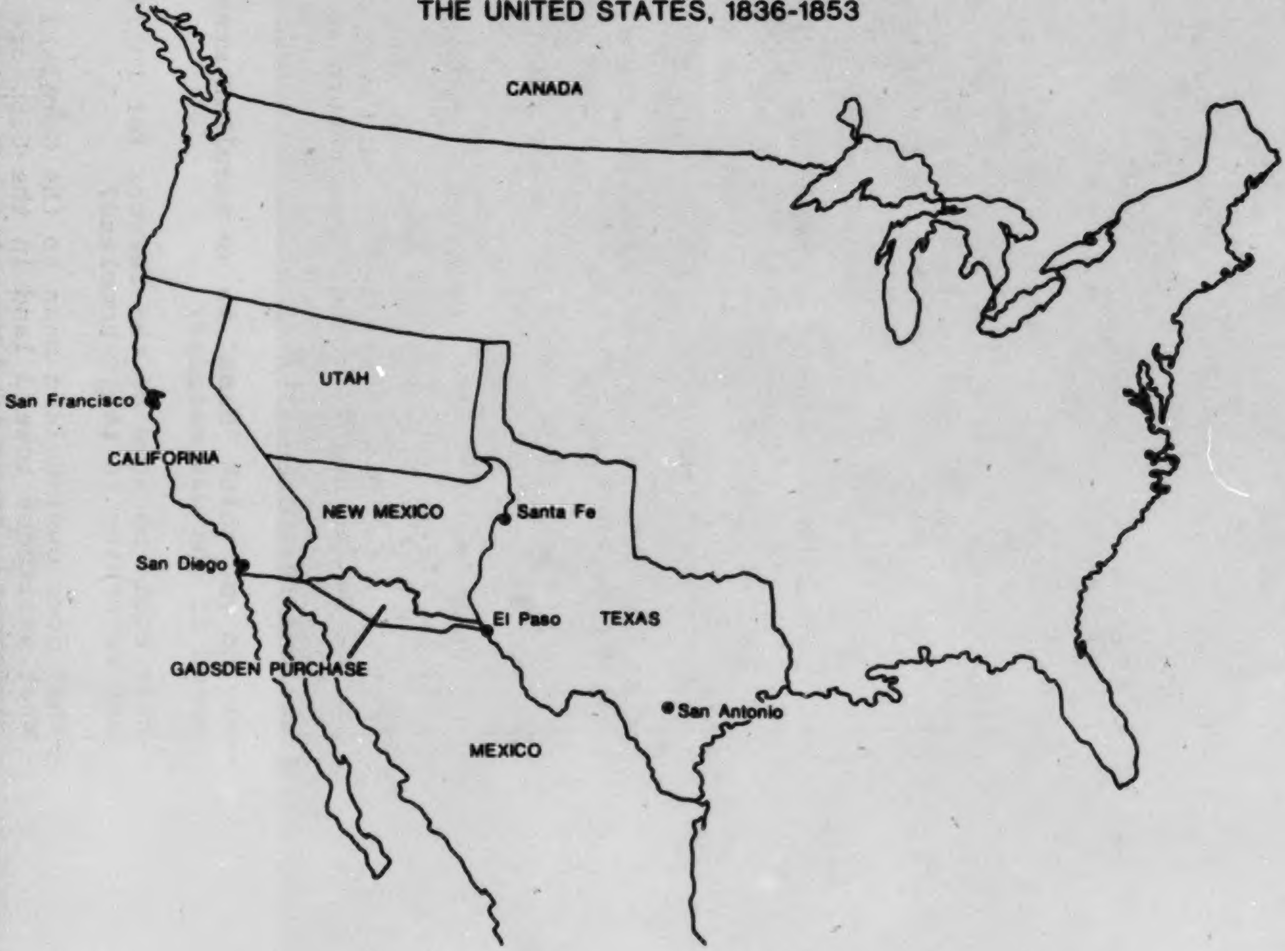
"The Treaty of Guadalupe Hidalgo"

Background Chronology on Mexican Americans

1500's	The northward expansion of Spaniards from New Spain ("Mexico") into what is today the Southwest of the U.S.
1600's and 1700's	Settlement of Spanish and Mexicans (either of Indian or of Indian/Spanish ancestry) in the territories of the present-day Southwest sector of the United States.
1803	The United States purchased the Louisiana territory from France and became a neighbor of New Spain (later Mexico).
1821	Mexico won its independence from Spain.
1823	A Mexican Republic was established.
1829	Slavery was abolished by Mexico.
1835-36	Texas rebellion and the Alamo.
1836	Texas declared itself a Republic and was recognized as such by the U.S. government, but not by the Mexican government.
1845	Texas was admitted into the United States.
1846-48	The Mexican-American War.
1848	On February 2 the Treaty of Guadalupe Hidalgo ended the War and was ratified by both the U.S. and Mexico.*
1853	Mexico sold a strip of land along the Rio Grande and Gila Rivers to the U.S. (known as the La Mesilla Valle or the Gadsden Purchase), which became part of Arizona and New Mexico.*

*NOTE: See map entitled, "Mexican Territory Lost to the U.S. 1836-1853."

MEXICAN TERRITORY LOST TO THE UNITED STATES, 1836-1853


CANADA
UTAH
San Francisco
CALIFORNIA
NEW MEXICO
Santa Fe
San Diego
El Paso
TEXAS
GADSDEN PURCHASE
San Antonio
MEXICO

Conceptual Objective: Sometimes people enter the United States for social and economic reasons.

Object of the Activity: To discover from one interview some of the social and economic reasons for migration. To study the interview technique as a means of gathering information

Recommended Grade Level: 7 - 11

"An Interview with a Polish Migrant"

Step 1 - Distribute copies of the interview or, choose two individuals in the class to re-enact the interview. The name used here, Maria Góralska, is a pseudonym.

Step 2 - Factual questions

--According to the interview, what were the reasons for the migration of Maria Góralska to the United States in 1911 and 1913?

--How did she learn about life in America?

--What did she and her family do with the money they earned in America?

--Why did the family remain in Poland after 1914 instead of coming back to Chicago?

--Why does "Mama" laugh when asked, "What did you take with yourself?"

--According to this interview, why did most Poles stay in the United States rather than return to Poland?

Step 3 - Questions for discussion

--Why do you think "Mama" is so insulted when she was asked if she was married?

--What could be some of the reasons for Polish immigrants not returning to their homeland?

--What does owning land mean to the Góralski family? What attitudes toward land in the U.S. are similar or different? Among land speculators? Among family farmers? Among urban homesteaders? Among apartment dwellers?

--After studying conditions aboard the Leibnitz and the slave vessel, how are Maria Goralski's experiences different? Similar?

Step 4 - If some students are interested in trying out this technique, help them choose a topic, draw up a list of questions, and select individuals who are to be interviewed.

Background Chronology on Maria Goralska

In the period 1795-1918 many Polish people lived under the control of the government of Austria.

1894	Maria Goralska was born in the Polish village of Szaflary (Sha-fla-ri).
1900	Her brother migrated to the U.S.
1910	Her nephew migrated to the U.S.
1911	First migration of M. Goralska to the U.S.; her husband joined her later.
1912	She and her husband returned to Szaflary.
1913	Second migration of M. Goralska to the U.S.; later joined by her husband; her first child is born in the U.S. (and acquires American citizenship, compare with Kadirka case).
1913	M. Goralska returned to Szaflary with her infant son; her husband returned later.
1914	Her husband was drafted into the Austrian army.
1918	Her husband returned to Szaflary from the war.
1929	Her eldest son migrated to the U.S. and settled in Chicago.
1970	M. Goralska was interviewed in Szaflary.

"An Interview with a Polish Migrant"

The following has been adapted from a longer interview originally taped in 1970 in Szaflary (Sha-fla-ri), a small town in mountainous southern Poland. Other members of the family were present during the interview. The "Interviewer" is an American temporarily residing in Poland; "Mama" is a 76-year-old woman, who had twice migrated to the U.S. and returned to her native Polish village both times.

INT: Let's talk about your life here in Szaflary, and then about your travels. How did you find out about America, and how did you get there? Did your parents want to let you go the first time, for you were only 17 years old?

MAMA: They had to let me go. How else could we manage? They were trying to get money. Money was very hard to get. With the 200 zlotys [worth about $100 before World War I] that I had, I traveled on that.

INT: So the journey cost 200 zlotys. How did it begin? Who was it that directed you to America?

MAMA: I had a nephew (my brother's son) there.

INT: When did he leave Poland?

MAMA: In 1910.

INT: And when did you set out for America?

MAMA: In 1911. [Ist. migration]

INT: From what sources did you learn about America?

MAMA: Because loads of people traveled to America. They went there and came back and talked about it and about how to get there and back. And oftentimes they went a second time. And they brought back money with them, and that was the best advertisement. But it wasn't so good there.

INT: Better than here?

MAMA: In any case, better than here. But not so good. Not so good as it once was.

INT: And when you left for America, what did you take with yourself?

MAMA: (Laughs) Well, not very much. A pillow. Well, clothing, and also the money. But it was not necessary to worry about getting a passport. Not like today. Nothing else, nothing.

INT: And how did you travel?

MAMA: By train. There was an eye exam at the border. After returning from the eye exam, then it was on to Bremen. That's the port.

INT: How did you get onto a ship?

MAMA: A firm drew us onto the boat. There were various agents in Bremen. A Bremen agent, Missler, was on the train, and well, for five zlotys they arranged everything.

INT: Were you in some kind of group?

MAMA: There were a few people from this general area. There was a heap of people, some from here, some from there. There were also some children. They were sending the children to their father.

INT: How old were they?

MAMA: One was maybe 10, the other younger. I looked after them, but they didn't give the kids money! ... At times some sickness was met with, or other misfortune. Oi-yey! How they got sick! And they returned one of the Jews. Jews also traveled with us on the ship. As I remember, a whole Jewish family had departed ... and that one got very sick, a child among them. And because of that one child, the whole family returned.

INT: How long did the voyage take during your second trip in 1913?

MAMA: I'm certain I traveled on that ship eight days. I departed on the 29th of March and on the 7th of April I had already arrived in New York.

INT: Did the Americans ask you where you were from, and ask you other such questions.

MAMA: Oh, yes, I had to register, to make a report, giving all the information. And Missler also asked question. And they also asked, "Are you married?" I tore out at that one. Holy Mother! After all, I was pregnant! They ask, "Are you married?" That I had to set straight! "And do you have children?" I just stood silent. "An English husband?" "And why isn't your husband traveling with you?" At last a thought came to me. I say: "His leg is giving him great pain, and he can't travel at this time. Later on, as soon as possible, he'll come after me." "How long will it take?" "I don't know, maybe in a month and maybe, after all whenever the leg is well he'll come." ...

ha, ha, ha, My husband's leg wasn't in pain, ha, ha.

INT: And when you arrived, was there anyone waiting for or expecting you?

MAMA: No. I had the address, where I was to be a visitor ... And I was pregnant, and that carriage-cab was not so good.... There was a little work, and I worked, and my husband arrived a month later.

INT: How old was he?

MAMA: He was 28.

INT: And why did you return to Poland with your husband?

MAMA: My husband was in the army in Yugoslavia. It's a shame to talk about it.

INT: It seems everything was interrupted when the war came.

MAMA: He returned to the Army, and I stayed at home with the child, and a child after that. He went into the Army in 1914, the first or second of August, and returned in 1918, the 8th of December....Later one child left Poland, and he's there in the U.S. for 41 years now.

INT: When you returned to Poland and when you told others everything about the kind of conditions there--on account of that, did other members of your family or friends emigrate?

MAMA: Oh, yes.

INT: Even though you didn't describe it as so great, that gold did not lie on the streets?

MAMA: Oh, yes, my brother-in-law left, and after him my sister. And many other people migrated. And they left for a second year and for a third year and returned, and so on like that.

INT: When did this tradition of migration get started? What I mean is this. First, a few people emigrated; but when did it become a tradition? Perhaps before some people fought against it, but then people said, well, it doesn't matter. When?

MAMA: When it was small I don't remember. When my brother left ten years before I did, it already was a tradition.

INT: Do you have any letters you could show us?

MAMA: I don't have any. But my son in Chicago has all of my husband's letters to me.

INT: And what did you do with the money you earned in America?

MAMA: We tried to get money to buy land or keep the family's holding intact, so that it was not split up. Those who earned more money bought more land. Families with five or six children sent some away to earn money so that some could stay on their land. And those who earned enough abroad could perhaps buy their own land.

INT: The Poles always say they want to return to the homeland, but only 40% did. Why?

MAMA: Good work, a home, some kind of property. Their children were born in America. They worked in industry or opened up a business of their own. They forgot the homeland. Also there was a big Polonia (Polish community) already in Chicago. But the Gorale (Poles from the mountainous southern region) always want to return to their beloved area. They are always yearning for a return home. The Gorale are more tied to their home soil than other Poles. How I yearned to return home when I was in the States, especially during holidays.

Source: This is an excerpt from an interview conducted in Poland by Edward V. Kolyszko

Conceptual Objective: While immigrants came to the U.S. for various reasons they did not always remain.

Objective of the Activity: To examine the phenomenon of repatriation among six ethnic groups, between 1908-1924.

Recommended Grade Levels: 7 - 11

"The Promised Land?"

Step 1 - Divide the class into work groups of three to five students each. Distribute copies of the Table, "Immigration to U.S.A. and Repatriation from the U.S.A., 1908-1924," to each group.

Step 2 - Factual questions

--What ethnic groups are included in this table?

--What years are included?

--Determine the net immigration percentages for each of the ethnic groups.
(A 2-step process: first, subtract the repatriation number from the total immigration figure; then, divide the total immigration figure into the remainder derived in step 1. Net immigration: Jews, 95%; Germans, 84%; Lithuanians, 75%; Poles, 60%; Greeks, 53%; Italians, 45%.)

--Which group had the largest percentage of net immigration?

--Which group had the smallest?

Step 3 - Questions for small-group discussion

--Discuss possible reasons why anybody would leave the United States and return to their homeland?

--Why are the rates of return for various ethnic groups so different?

--Could the original intentions of the Greeks and Italians, for example, have been different than the intentions of the other groups.

--What might be the social consequences, both to the U.S.A. and the immigrants' homelands, of such large-scale population movements into and out of the U.S.A.?

Step 4 - Research Questions

--Find out which groups of people have immigrated into the United States since World War II. Note well: for some data the "country of origin" of the immigrant is used; other data are based on "country of last permanent residence."
(Suggested sources: Statistical Abstract of the United States, published annually by the U.S. Department of Commerce and the Bureau of Census; U.S. Bureau of the Census, Historical Statistics of the United States, Colonial Times to 1957. Washington, D.C.: U.S. Government Printing Office, 1960.

--How can one explain the dramatic changes in the immigration patterns of certain groups in this period?

--In 1965 federal legislation substantially changed the immigration system in the U.S. In what way? (Suggestion: Compare this Act with the Immigration and Nationality Act of 1952 and the immigration legislation of 1921-24) Have the U.S. immigration laws ever been discriminatory? In what way? Are they discriminatory today? If so, how so? Do some of these laws facilitate migration, while others restrict it?

"The Promised Land"

IMMIGRATION TO U.S.A. AND REPATRIATION FROM U.S.A. 1908-1924

Ethnic Group	(Immigration) Total Number Who Entered U.S.A.	(Repatriation) Total Number Who Left U.S.A.	(Net Immigration) Percentage Who Remained in U.S.A.
Jews	1,009,000	52,000	--
Germans	765,000	121,000	--
Lithuanians	140,000	35,000	--
Poles	808,000	321,000	--
Greeks	372,000	176,000	--
Italians	2,085,000	1,140,000	--

Source: Walter F. Willcox. International Migrations. Vol. II. New York: National Bureau of Economic Research, Inc., 1931, Table No. 206, p. 447.

Conceptual Objective: While immigrants came to the United States for various reasons they did not always remain.

Object of the Activity: To examine the male-female ratio of a particular ethnic group and that groups' repatriation rate.

Recommended Grade Level: 7 - 11

"A Look At Noah's Ark, 1899-1914"

Step 1 - Divide the class into work groups of three to five students each. Distribute copies of the Table, "Immigration of Women into the United States According to Different Ethnic Groups, 1899-1914."

Step 2 - Factual questions

--What ethnic groups are included?

--What years are included in this study?

--Rank order the groups according to total number of immigrants to the United States from 1899 to 1914.

--Determine the percentage of females among the immigrants for each ethnic group. (A single-stage process, dividing the total immigrant figure into the total number of females. Percentage of Females: Jews, 44%; Germans, 42%; Poles, 33%; Lithuanians, 32%; Italians, 23%; Greeks, 7%.)

--Which group contributed the largest percentage of female immigrants?

--Which group contributed the smallest percentage of female immigrants?

Step 3 - Questions for discussion

--Do different male-female ratios suggest something about the intentions of the different immigrant groups?

(Male-Female Ratio: The number of males as compared to the number of females in a group. Example: 10 males and 5 females equals 67% male to 33% female.)

--Could some of the groups entering the U.S. have had the intention of settling permanently in the U.S., while other groups have had an intention of returning to their homelands? Which groups may have had the former intentions? Which ones the latter?

--Compare this table with the one found in "The Promised Land?" Is there any correlation between the percentage of the group remaining permanently in the U.S.? If so, why?

--Suggest possible reasons for the difference between the Greeks and Jews. What might be some of the results of this difference?

CLARIFYING YOUR THOUGHTS

Rank order the choices in the following situations (number one being most preferable, two next most preferable and so on).

-If I were 25 years old and moved to another country I would:

a) go by myself and bring my family after I found a job

b) bring my family with me from the beginning

c) go by myself and return after I had saved money

-The reason I would most likely move to another country would be for:

a) political freedom

b) religious freedom

c) better economic opportunities

d) other reasons

e) I would never move to another country

-If I moved to another country my biggest adjustment would be:

a) learning a new language

b) adjusting to the new culture

c) finding a job

d) making friends

e) other (explain)

-If I moved to another country I would base my choice upon:

a) favorable immigration laws

b) the country closest to my political philosophy

c) the country where I would have the best chance of getting a job

d) the country where I felt I would be most accepted

e) other reasons (explain)

-The biggest problem I would have moving to another country would be:

a) leaving my mother and father

b) realizing that I would not be able to return to my "native" country very often

c) leaving behind most of the possessions I have accumulated.

d) leaving my friends, traditions, and customs

MODULE III: IDENTITY

Positive self and group identity is an essential characteristic for growth and development. This is particularly true for newcomers in a strange land. If the native population harasses those who are "different," if native social institutions ignore the values and traditions of "others," then the retention of one's identity becomes a continuous struggle. Individuals and groups react differently: some succumb to the pressure--change their name, forget their native language, or stop acting "differently," while others continuously fight to retain their native culture--cling to ethnic traditions and establish social institutions which reinforce their ethnic identity.

Generally, after ethnic groups entered the United States, they sought to retain their cultural identity through their native language and by maintaining their traditional values, beliefs, and attitudes. Very often ethnic enclaves, in both rural and urban areas, were established with groups clustering together within a certain neighborhood, town, or region. Internal community pressures, such as the psychological need to retain traditional social, economic, and cultural patterns--"to stay with your own kind"--were buttressed by external pressures, such as job availability and discrimination.

Two other concepts, "ethnic" and "interethnic," deserve some attention at this time. Coming from the Greek concept, "ethnos," which refers to a group of people with common historical and cultural roots, the term "ethnic" has come to describe groups in the United States who collectively share a sense of identification with certain values: cultural, economic, and political interest and behavior patterns which differ from those of other American "ethnic groups." "Interethnic" is a recently coined term to describe an approach among some educators which acknowledges and studies cultural diversity within the United States. Comparative analysis is used in order to understand the similarities and differences among the cultures, histories, and contemporary experiences of the respective American ethnic communities. While promoting a positive self-concept among persons, this approach advocates respect for other cultural heritages and group experiences. The interethnic approach combines the concepts of ethnicity with cultural pluralism, while rejecting ethnocentrism.

Module III emphasizes the concepts of ethnic identity, values, ethnic enclave, and interethnicity which are found in the disciplines of psychology, sociology, and geography. This section also introduces the interaction of the various ethnic cultures in the United States highlighted in Module IV.

Conceptual Objective: After ethnic groups entered the United States, they sought to retain their cultural identity by various means.

Object of the Activity: To examine how a person's behavior reflects cultural values; these values influence the way in which one person interprets the behavior of another.

Recommended Grade Level: 7 - 11

"Look Me in the Eyes"

Step 1 - Distribute copies of the autobiographical anecdote of Rudy Acuña entitled, "Look Me in the Eyes," and have the children read silently.

Step 2 - Factual questions

--What problems did the boy in the story first have when he began to attend elementary school in the U.S. city?

--Which behavior did the teacher value highly?

--Which behavior did the boy's father consider very important?

Step 3 - Questions for discussion

--Why did the teacher want the young boy to look her in the eyes? Did she understand why the Chicano boy looked down?

--Why did the boy's father get irritated when the boy looked him in the eyes while being scolded? What do you think was the father's reaction when he learned that the boy acquired this behavior to please his teacher at school?

--How do you think the boy solved the conflict between what his teacher wanted and what his father wanted? How would you feel in this situation?

--Have you ever experienced a conflict like this, that is, between customs and attitudes at home and customs and attitudes in school? For example, have you been told that you speak too slowly/quickly or too softly/loudly? That you use your hands too much when you are talking, and so on. Is your way of speaking and behaving a reflection of your family's values and attitudes? Explain.

Step 4 - The children may want to write an essay about their behavior and how it expresses the values and attitudes of their parents. There are many ways in which cultural attitudes and values are reflected in behavior, e.g., stance, manners of speech, ways of showing affection, the kinds of emotions looked upon more favorably/less favorably when expressed, the degree of emotionality considered acceptable, the distance at which one feels comfortable when talking with another, etc.

"Look Me in the Eyes"

When I first entered school I did not speak a word of English. As a result, I fell behind in school. The lack of achievement led to disciplinary problems. I remember my teacher scolding me; she would look sternly at me, I would instinctively look at the ground. She would then poke me under the chin and say, "Look me in the eyes, don't be so shifty, I want to see if you are telling me the truth."

At school I learned to look my teacher in the eye; however, upon returning home things were different. My father would also scold me. But when I attempted to look him in the eyes, he would stop me and admonish me, saying, "Don't look me in the eyes! Don't be defiant! Have respect! Be humble. Look at the ground."

R.A.

Source: Rudy Acuña, A Mexican American Chronicle, American Book Company, New York, 1967, p. 118.

Conceptual Objective: After ethnic groups entered the United States, they sought to retain their cultural identity by various means.

Object of the Activity: To understand how individual and group identity is expressed and maintained through the process of naming.

Recommended Grade Level: 7 - 11

"What's In a Name"

Step 1 - Teacher reads the story from the autobiographical account of Leonard Covello as a young boy in 1891. If enough copies are available, students may read the story silently, or a cast of five could dramatize the story (Vito, Leonard , Mary, father, and mother).

Step 2 - Questions for discussion

--If you were Leonard , how would you feel if your father scolded you for permitting your family name to be changed on your report card? What would you do?

--If you were Leonard's father, how would you feel if your son brought home a report card with his name changed? How would you explain your feelings about your name to your children?

--If you were the father, what would you do concerning the name change? Discuss the reasons for your action.

--Compare the conflict in this story with the conflict in "Look Me in the Eyes." How are they similar? Different?

--What does your name mean to you? To your family?

--Under what circumstances might you change your name?

--What does a person's last name reveal about their ethnic identity? What does it not reveal?

Step 3 - Interview Parents

--Ask students to interview their parents. Ask their mother: What was her name before she was married? How did she feel then about changing her name? Does she feel the same way now?

--Ask their father: Has the family name ever been changed? Why? Under what circumstances? What ethnic background does (did) the family name reveal? Does it have any special meaning? (For example, the music composer Irving Berlin's name came from the German city, while the T.V. actress Loretta Swit's last name means "dawn" or "daybreak" in Polish.) Names frequently refer to places and things and usually have long and interesting histories.

Step 4 - Research questions

--Ask students to investigate famous Americans who have changed their name (e.g., Mohammed Ali, Imamu Baraka, Charles Bronson, Edmund Muskie, Spiro Agnew). What were their original names? Why do you think they changed their names?

--Investigate the importance of names in different cultures. What differences and similarities can you find? What do these different naming systems suggest about the values within a culture? It might be helpful to examine these cultures:

1. American Indian
2. Black
3. Chicano
4. Chinese
5. German
6. Greek
7. Italian
8. Lithuanian
9. Polish
10. Russian
11. Serbian

"What's in a Name?"

One day I came home from the Soup School* with a report card for my father to sign. It was during one of these particularly bleak periods. I remember that my friend Vito Salvatore happened to be there, and Mary Accurso had stopped in for a moment to see my mother. With a weary expression my father glanced over the marks on the report card and was about to sign it. However, he paused with the pen in his hand.

"What is this?" he said. "Leonard Covello! What happened to the *i* in Coviello?"

My mother paused in her mending. Vito and I just looked at each other.

"Well?" my father insisted.

"Maybe the teacher just forgot to put it in," Mary suggested. "It can happen." She was going to high school now and spoke with an air of authority, and people always listened to her. This time, however, my father didn't even hear her.

"From Leonardo to Leonard I can follow," he said, "a perfectly natural process. In America anything can happen and does happen. But you don't change a family name. A name is a name. What happened to the *i*?"

"Mrs. Cutter took it out," I explained. "Every time she pronounced Coviello it came out Covello. So she took out the *i*. That way it's easier for everybody."

"And what has this Mrs. Cutter got to do with my name?"

"What difference does it make?" I said. "It's more American. The *i* doesn't help anything." It was one of the very few times that I dared oppose my father. But even at that age I was beginning to feel that anything that made a name less foreign was an improvement.

Vito came to my rescue. "My name is Victor--Vic. That's what everybody calls me now."

"Vicka. Sticka. Nicka. You crazy in the head!" my father yelled at him.

For a moment my father sat there, bitter rebellion building in him. Then with a shrug of resignation, he signed the report card and shoved it over to me. My mother now suddenly entered the argument. "How is it possible to do this to a name? Why did you sign the card? Narduccio, you will have to tell your teacher that a name cannot be changed just like that..."

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*In the early 1900's social workers conducted special schools for immigrants. Free bowls of soup were given to the students. Such schools were called "soup schools" by the immigrant children.

"Mamma, you don't understand."

"What is there to understand? A person's life and his honor is in his name. He never changes it. A name is not a shirt or a piece of underwear."

My father got up from the table, lighted the twisted stump of a Toscano cigar and moved out of the argument. "Honor!" he muttered to himself.

"You must explain this to your teacher," my mother insisted. "It was a mistake. She will know. She will not let it happen again. You will see."

"It was not mistake. On purpose. The i is out and Mrs. Cutter made it Covello. You just don't understand!"

"Will you stop saying that!" my mother insisted. "'I don't understand. I don't understand.' What is there to understand? Now that you have become Americanized you understand everything and I understand nothing."

With her in this mood I dared make no answer. Mary went over and put her hand on my mother's shoulder. I beckoned to Vito and together we walked out of the flat and downstairs into the street.

"She just doesn't understand," I kept saying.

"I'm gonna take the e off the end of my name and make it just Salvator," Vito said. "After all, we're not in Italy now."

Vito and I were standing dejectedly under the gas light on the corner, watching the lamplighter moving from post to post along the cobblestone street and then disappearing around the corner on First Avenue. Somehow or other the joy of childhood had seeped out of our lives. We were only boys, but a sadness that we could not explain pressed down upon us. Mary came and joined us. She had a book under her arm. She stood there for a moment, while her dark eyes surveyed us questioningly.

"But they don't understand!" I insisted.

Mary smiled. "Maybe some day, you will realize that you are the one who does not understand.

Source: Social Education. February, 1974, pp. 166-68. The excerpt was originally published in Leonard Covello's The Teacher in the Urban Community, Totowa, New Jersey: Littlefield, Adams and Co., 1970.

Conceptual Objective: After ethnic groups entered the United States, they sought to retain their cultural identity by various means.

Object of the Activity: To discover attitudes, values, and beliefs by studying sayings which occur in the language of one ethnic group and comparing them with the student's.

Recommended Grade Level: 7 - 11

"Greek Sayings"

Step 1 - Distribute copies of the list of Greek sayings and read them aloud; if someone in the class reads Greek, have that person read the Greek part.

Step 2 - Questions for discussion

--After reading each saying carefully, give your interpretation of the saying.

--Which of the Greek sayings do you like? Which ones don't you like? Why?

--What ideas and attitudes do these sayings express about individuals? About religion? Tradition? The family? The community?

--Make a list of the sayings you have heard your parents use. What do they mean? Do you disagree with them? Have they served you well?

--Do your parents' phrases originate in English or in another language? Do they have ethnic roots? Which one(s)?

--Does your list reveal different attitudes, beliefs, and values from that of the Greeks? How do you account for the difference?

"Greek Sayings"

1. Ta pola yelia fernoun ta klaimata.	Too much laughter brings many tears.
2. I timi timi then ehi, ke haraston pou tin ehi.	Honor cannot be bought. Congratulations to the honorable one.
3. Pan metron ariston.	Everything in moderation.
4. Opos prepi.	Everything is as it should be.
5. Prepi nakous ti mama.	You should listen to mother.
6. Tha se timorisi o Christoulis.	Christ is going to punish you if you do the wrong thing.
7. O keros tha to thixi.	Time will tell.
8. Min paramirizis toso.	You should not smell so good, you may attract the evil eye.
9. Ta matia sou tesera.	May you have four eyes.
10. Sto kalo.	May you travel towards the good in life.
11. Farmakothika.	I was poisoned by the bitterness of the situation.
12. Ti tha pi o cosmos.	What will they say?
13. O enas likos tha fa ton allon.	The one wolf will devour the other.
14. Then vriskis akri na stathis.	There is no place to call your own.
15. Opou travai to psomi.	Where ever the bread leads us.

Source: An original listing by Amelia Dres

Conceptual Objective: After ethnic groups entered the United States, they sought to maintain their cultural identity by various means.

Object of the Activity: To examine the conflict which occurred within families (communities, societies) between those who retained their native language and those who desired to speak English in order to be more socially acceptable.

Recommended Grade Level: 7 - 11

"Old Ways and New Ways"

Step 1 - Distribute copies of the letter from Bintel Brief. The teacher should explain that the letter appeared in 1933 in the letters-to-the-editor column of the Jewish Daily Forward, published in Yiddish in New York City. This writer sought the advice of the editor whose reply has been deliberately omitted.

Step 2 - Factual questions

--This family is a member of what ethnic group?

--Where did this family come from? When did the family enter the U.S.?

--How many children are there in this family? How many sons? Daughters? What careers do they have?

--What is the basic problem described in this letter? Summarize the conflict between the parents and the children.

Step 3 - Questions for discussion

--This letter describes an immigrant family in the 1930's In what ways has the immigrant experience for this family been bad? In what ways good?

--The children in this story are embarrassed by their parents speaking Yiddish in front of their friends. Should they be embarrassed? Why?

--Would you be embarrassed if your parents did this? Why? Why not?

--In the United States studying and using languages other than English has not been fashionable. Give some examples of this from the story. Is this

"American tradition" a good one? Why? Why not? How do bilingual programs in schools today oppose this tradition?

--Have you ever been embarrassed by someone else speaking a different language? Why were you embarrassed? Should people feel embarrassed about speaking several languages? Why? Why not?

"Old Ways and New Ways"

Worthy Editor, (1933)

I am sure that the problem I'm writing about affects many Jewish homes. It deals with immigrant parents and their American-born children.

My parents, who have been readers of your paper for years, came from Europe. They have been here in this country over thirty years and were married twenty-eight years ago. They have five sons, and I am one of them. The oldest of us is twenty-seven and the youngest twenty-one.

We are all making a decent living. One of us works for the State Department. A second is a manager in a large store, two are in business, and the youngest is studying law. Our parents do not need our help because my father has a good job.

We, the five brothers, always speak English to each other. Our parents know English too, but they speak only Yiddish,* not just among themselves but to us too, and even to our American friends who come to visit us. We beg them not to speak Yiddish in the presence of our friends, since they can speak English, but they don't want to. It's a sort of stubbornness on their part, and a great deal of quarreling goes on between our parents and ourselves because of it.

Their answer is: "Children, we ask you not to try to teach us how to talk to people. We are older than you."

Imagine, even when we go with our father to buy something in a store on Fifth Avenue, New York, he insists on speaking Yiddish. We are not ashamed of our parents, God forbid, but they ought to know where it's proper and where it's not. If they talk Yiddish among themselves at home, or to us, it's bad enough, but among strangers and Christians? Is that nice? It looks as if they're doing it to spite us. Petty spats grow out of it. They want to keep only to their old ways and don't want to take up our new ways.

We beg you, friend Editor, to express your opinion on this question, and if possible send us your answer in English, because we can't read Yiddish.

Accept our thanks for your answer, which we expect soon,

Respectfully,
I and the Four Brothers

From A Bintel Brief by Isaac Metzker. Copyright (c) 1971 by Isaac Metzker. Used by permission of Doubleday & Company, Inc.

*Yiddish is a Germanic language commonly spoken among Jews from Eastern Europe.

Conceptual Objective: After ethnic groups entered the United States, they sought to retain their cultural identity by various means, such as living in ethnic neighborhoods.

Object of the Activity: To learn that ethnic identity is often maintained by groups settling and living in one place over a period of time.

Recommended Grade Level: 7 - 11

"Making An Ethnic Map"

Step 1 - Introduction

- --Have the students take an ethnic census of their class or grade, and of the teachers and administrators of their school. (See sample census questions.)
- --After gathering the data, the teacher can help the students calculate the ethnic percentage of the class, teachers, administrators, etc., and create an "ethnic census" of several classes or of the entire school.

Step 2 - Obtain a map of your neighborhood with each block indicated (from the County Assessor's office or another municipal agency). Find your neighborhood area to be surveyed on the map. Outline the area, as well as all the streets and blocks in this area. Reproduce copies of the outlined neighborhood for each child.

Step 3 - Divide the class into pairs and assign them each to one (or more) census block(s). Have them interview two or three members of that block (neighborhood businesses, churches, social agencies, and local residents).

Step 4 - Review "Neighborhood Census Questionnaire" with the students before they make the census. Decide if any other questions should be included.

Step 5 - After the students have gathered the information, tabulate the data and on your outline map indicate the different ethnic groups or combinations of groups by the use of different colors or some other coding system. (See Sample Map, "Ethnic Neighborhoods of Northeast Minneapolis, 1973".)

Step 6 - Questions for discussion

- --What expressions of ethnic culture are reflected in your neighborhood (ethnic restaurants, churches, names of parks and streets, ethnic businesses, etc.)

--Why do you think ethnic groups clustered together in particular neighborhoods? What are the advantages and disadvantages of ethnic enclaves?

--Can neighborhoods foster ethnic identity? A sense of community? In what ways?

--After taking your survey and tabulating the results, what is your impression of the neighborhood? Are your views the same? Have they been changed by this census? In what way?

Sample School Census Questions

Name of School Person ______________________________

Age of School Person ______________________________

Do you have one ethnic background? ____________________

Which one? ______________________________

Do you have two or three ethnic backgrounds? ____________

Which ones? __________ __________ __________

Do you have many ethnic backgrounds? ____________________

Which ones? __________ __________ __________

__________ __________ __________ __________

Sample Neighborhood Census Questions

I am a student at ______________________________ school working on a map project. We are trying to discover the location of ethnic groups in our community. By "ethnic" I mean someone of Greek, Italian, Polish, Serbian, Black, or other ancestry.

______________________________ Name of Person being Interviewed.

______________________________ Location of interview (home, office, shop, etc.).

______________________________ Address of place of Interview.

Is there, within one block of this place (a home, office, shop, etc.) one ethnic group which makes up half or more of the residents? If yes, please name group. ____________________________

How long has this group lived here? ____________________________

How has their presence changed the neighborhood? ______________

____

Are there two or three groups, which, when added together, make up half the residents? If yes, what groups are they?

____________________ ____________________ ____________________

How long have these groups lived here? ________________________

Are most of the people in the block old, middle aged, or young?

____

Other Remarks:

CLARIFYING YOUR THOUGHTS

Complete the following sentences:

1. I would only change my name if ______________________________
____

2. The family tradition which I like best is ____________________
____

3. The ethnic tradition which I like best is ____________________
____

4. The one thing I am most proud about my ethnic group is ______
____

5. The greatest difficulty in keeping one's ethnic identity in the United States is ______________________________
____

6. If my parents or grandparents did not speak English I would
____

7. If a new student in my class spoke a language other than English I would ______________________________
____

8. Ethnic identity is/is not important because __________________
____

Rank order the alternatives in the following situations (number one being most preferable, two next preferable, and so on).

-The way I most clearly retain my ethnic identity is:

- a) Through the ethnic celebrations in this country
- b) Through the food I eat
- c) Through my name
- d) Through my language
- e) Through my religious affiliation

-I would only change my surname:

- a) To make it easier to pronounce
- b) To be more accepted by the general population

c) If it would allow me to get a job easier

d) I would never change my name

-If my parents spoke both a foreign language and English I would:

a) Want them to speak only English to me

b) Want them to speak only their native language to me

c) Want them to divide their time in speaking English and their native language

d) Want them to speak only English when friends and guests are visiting

MODULE IV: CULTURAL PLURALISM

For many years the United States was viewed as a gigantic "melting pot" in which all ethnic cultures were fused, creating a new "American race" and culture. An early expression of this concept is found in the 19th century writings of the Frenchman, Alexis deTocqueville; in 1908 Israel Zangwill popularized this idea in his play, The Melting Pot. Although ideally this concept stressed social, cultural, and racial blending, in reality the "melting" resulted in the domination of one cultural group over all others.

This module shows that a large gap exists between the original ideal of the "melting pot" and the real world. In this context the American experience has witnessed intergroup conflict, discrimination, and persecution. Frequently, certain groups have gained power in such specific areas as business, industry, education, politics, or religion; sometimes they have excluded other groups from full participation in these areas. In terms of the nation as a whole, the white Anglo-Saxon Protestants are generally recognized as the dominant American group in terms of power, wealth, and societal control. For two hundred years the "WASPS" have provided much of the leadership and established many of the basic institutions in our country. Locally, other groups may predominate, for example, the Irish in Chicago or the Swedes and Norwegians in Minnesota.

In recent years the assimilationist, melting pot view of America has undergone serious reevaluation. In its place, many persons have adopted the concept of "cultural pluralism." This view says that the United States is a culturally diverse society, a microcosm of world society. American pluralism enables different cultures and ethnic groups to live side by side, sometimes in coalition, sometimes in competition, sometimes in conflict, but hopefully in a kind of dynamic interaction based on mutual understanding and respect. This view includes some degree of accommodation (e.g., acculturation) to the culture of the dominant ethnic group, whether nationally or locally. However, it does not recognize the superiority of one culture or race over another.

The key concepts emphasized in this module--cultural interaction, conflict, accommodation, and the "melting pot"--are taken from the disciplines of anthropology and sociology.

Conceptual Objective: The entry of various peoples into the United States brought diverse ethnic groups into close contact.

Object of the Activity: To show different reactions to the existence of cultural pluralism in present day America.

Recommended Grade Level: 7 - 11

"Cultural Pluralism-Two Reactions"

Step 1 - Questions for discussion

--Teacher reads the letters by E. Kapelak and P. Duros to the class and asks:

--How do these letters relate to our study of immigration and entry?

--What do these letters say about cultural pluralism in our society today?

--Why do you think Mr. Kapelak is trying to reestablish his ethnic identity as a Polish American?

--Why do you think P. Doros is so upset by the evidence of Spanish ethnic identity in the phone book?

--How would you resolve the two conflicts?

--What other examples can you think of which show either acceptance of or hostility toward ethnic diversity? (See NO SMOKING poster, Resurrection Hospital, p. 92.) Why do you think people react so differently to the phenomenon of cultural pluralism?

Step 2 - Ask the individuals in the class to write a brief, one paragraph answer to each writer.

Step 3 - Compare the answers written by the members of the class. Do any new issues emerge?

Nie wolno palic

Vietato Fumare

Rauchen Verboten

Se Prohibe Fumar

Defense de Fumer

Rökning Förbjudes

ביטע ניט צו רויכערן

不準吸烟

NO SMOKING

Conceptual Objective: The entry of various peoples into the United States brought diverse cultures into close contact.

Object of the Activity: To discover how one person's cultural attitudes, values, and even diet may be influenced by other ethnic groups.

Recommended Grade Level: 7 - 11

"The Man Who Liked Pasta"

Step 1 - Read the story in class.

Step 2 - Questions for discussion

--Why did the young man abandon the foods that he was accustomed to eating as a boy?

--Why were his rich friends impressed by the dinner of blood sausages, pizza, spaghetti, and red wine?

--Do you tend to eat the same foods that your friends eat?

--To what extent do fashions in food affect what you eat?

--Describe the food available in the school cafeteria? Is any obvious ethnic food represented?

--While this story stresses food, what other attitudes and values did ethnic groups change to be more "acceptable" in the United States?

--What pressures have you experienced to change your attitudes and values? In what areas (religion, language, dress, etc.)?

Step 3 - Research Questions

--Discover the protein, carbohydrate, mineral, and vitamin levels of the different foods and beverages mentioned in the story.

--What are the food value characteristics of the pizza-spaghetti diet?

--What is the relationship, if any, between diet and income level?

Conceptual Objective: The entry of various peoples into the United States brought diverse cultures into close contact.

Object of the Activity: To examine a case study of cultural conflict caused by misunderstanding and insensitivity.

Recommended Grade Level: 7 - 11

"Chicken Necks and Money in the Bank"

Step 1 - Read the Chicago Sun-Times article, March 12, 1975.

Step 2 - Factual questions

--How many Polish women were arrested?

--Where did the arrests occur?

--What position does W.H. Bartley hold?

--What was the reason for their arrest, as stated by an official of the United States Immigration and Naturalization Office?

--What is a "green card"? (Alien Registration Card)*

--Why did the immigration officers ask for one?

--According to the article, is he sympathetic to foreigners? To Americans who speak a language other than English?

Step 3 - Questions for discussion

--Were they "illegal" immigrants or were they just working illegally?

--What type of work do you think the women in this article did? What kind of wages do you think they received? Are such jobs or such wages popular today among American citizens? Can you name other kinds of labor that many Americans do not like to perform (e.g., seasonal crop harvesting)? Have other immigrant ethnic groups also come into conflict with U.S. Immigration authorities?

*To find this and other information contact the U.S. Immigration and Naturalization Service, 219 S. Dearborn, Chicago, Ill., Telephone 353-7334.

--Bartley said the Poles lived with a relative, got a cheap room, and "live on chicken necks." What is he implying?

--Two Polish workers mentioned by Bartley had saved $15,000 and $5,000. When he said, "They're not putting anything back into the economy," what did he mean?

--What is the attitude of the writer toward W.H. Bartley; for example, what is the significance of the two paragraphs about Bartley's pistol trophies?

Step 4 - Have the students write a letter to either W.H. Bartley or Tom Fitzpatrick (author of the article), expressing their opinions about this event. They should then share their views with the class and discuss.

Arrest Illegals from Poland

by Tom Fitzpatrick

The Polish cleaning ladies were frightened, all 41 of them. They had spent the night in jail. Now they were being held by armed guards in the U.S. Immigration and Naturalization Service offices on the third floor of the Federal Building.

"You are all illegal aliens," the man from the immigration department told them. "You were holding jobs to which you had no right during a time when many American citizens are unemployed.

"This is against the law. You were admitted to this country only as visitors. Because you violated your agreement, you must now either go back to Poland immediately or we will begin deportation proceedings against you.

"You have the right to an attorney. You may make one telephone call. Tell your attorney that your bond will be set at about $1000. We will process you as quickly as we can. Until then, you must remain in custody."

The man from immigration walked away, stepping through the armed guard lining the exits to the elevators.

The Polish women, many of them middle-aged, exchanged puzzled looks. None of them could speak English. They did not know what the man from immigration had said.

This was their situation. All the women had been arrested by immigration agents when they reported for work on cleaning crews servicing the Sears building.

"Do you have your green card?" they were asked. "Can you show proof of citizenship?"

If they could not do either, they were placed in vans and taken to jail.

The arrests were carried out under the direction of W.H. Bartley, district director of immigration.

Bartley is a heavy-set man with a Southern accent. In the reception room of Bartley's office is a collection of trophies won in various pistol-shooting contests.

There are 44 trophies for excellence in pistol shooting spread out over three shelves. On another wall are three more plaques won in shooting contests.

Bartley appeared tired, even a little bored.

"These people come here from Poland and they never even have to learn to speak English," Bartley said. "They just move into a Polish neighborhood. They can shop in Polish, there are churches where the service is in Polish. Even the restaurants are Polish."

An aide walked into Bartley's office and placed several files in front of Bartley for his signature. Bartley nodded and began reading from each file before signing them.

"They come here first," he said, "and they live with a relative. Then they get a cheap room and live on chicken necks. They put most of their money in the bank. They're not putting anything back into the economy."

"We arrested one Pole not too long ago who had $15,000 in the bank."

Bartley turned the pages of a report.

"Here's a woman we've been looking for since 1971," Bartley said. "She's got two jobs. She came here in 1971 and was authorized to stay for six months. Look at this. She's got $5,000 in the bank."

Bartley signed the order on the woman's papers and moved to the next file.

"This woman got here on May 24, 1974," he said. "Now she says she's not going back to Poland. You know what will happen? She'll get married to somebody. Heck, we're the biggest marriage brokers in Chicago."

Bartley looked up from his files.

"If I had the manpower here I could make a lot more arrests," Bartley said. "I bet I could liberate 1,200 jobs a month for Americans."

I left Bartley's office and walked once again through the area where the cleaning ladies were still being held in detention.

I didn't blame them for being frightened. If Bartley were on my case, I'd be worried, too.

By the end of the day, only 25 of the 41 had been processed and granted bond. The other 16 were sent back to the House of Correction to spend a second night in jail.

Reprinted by permission of the Chicago Sun-Times. Article by Tom Fitzpatrick, Wednesday, March 12, 1975, pp. 1,8.

Conceptual Objective: Although the United States is a culturally pluralistic society, many groups are excluded from high level policy-making positions.

Object of the Activity: To review the ethnic composition of the policy makers within some American corporations. To show that certain ethnic groups have been excluded from these positions.

Recommended Grade Level: 7 - 11

"Who Runs the Big Corporations?"

Step 1 - Distribute copies of "The 106 Chicago-Based Corporations" and the table "Who Runs the Big Corporations" to each student.

Step 2 - Teacher explains key points of table: basis for table is United States Census report, and investigation by Dr. Russell Barta of population and ethnic representation on the boards of directors of 106 major area corporations in Chicago.

Step 3 - Factual questions

--Which is the single largest ethnic group listed here? Which group is the second largest? Third largest? Fourth largest?

--As indicated in this table what is the total percentage of these four ethnic groups in the population?

--In the 106 corporations, how many directors are there from each of the four ethnic groups. What is their percentage of the total?

Step 4 - Questions for discussion

--What does this report suggest about the availability of membership on boards of directors to individuals who are Black, or of Italian, Polish, or Latino ancestry?

--What are the possible reasons why there are so few individuals from these groups?

--Are there flaws or misleading aspects in this table? For example, the census data on the Italians, Latinos, and Poles only include the first two generations (that is, the immigrants and their children). Is there anything wrong with such a way of determining the numbers of an ethnic community? How have the data in this table been affected?

Step 5 - Take an ethnic census in the classroom, the teaching staff in the school, and the administration in the school. What does it demonstrate? Are the results similar to those in the table? If not, why not?

Step 6 - Research questions

--Investigate the ethnic composition in other areas of influence within the United States, e.g., political (national, state, local), religious organizations, school systems, etc. What does this research demonstrate? Are the results similar to those in the table? If not, why not?

"Who Runs the Big Corporations?"

Four ethnic groups in the Chicago metropolitan area, their population in 1970, and their representation on the boards of directors of 106 Chicago area corporations.

Ethnic Group	1970 Area Population	Percentage of Area Population	Number of Directors	Percent of Directors
Poles	489,000	7	4	.3
Italians	349,000	5	26	1.9
Latins	280,000	4	1	.1
Blacks	1,256,000	18	5	.4
Others	4,605,000	66	1,305	97.3
Total	6,979,000*	100	1,341	100.0

The Chicago metropolitan area includes the population of Cook, Kane, Will, Dupage, and McHenry counties.

*For Italians, Latinos, and Poles, the population figures, based on U.S. Census Bureau data of 1970, include only the first and second generations, that is, immigrants and their children.
Source: Russell Barta. Minority Report: The Representation of Poles, Italians, Latins and Blacks in the Executive Suites of Chicago's Largest Corporations, Chicago: The Institute of Urban Life, 1973. This study was made possible by the support of the Joint Civic Committee of Italian Americans and the Polish American Congress, and sponsored by the National Center for Urban Ethnic Affairs.

The 106 Chicago-based Corporations

Abbott Laboratories
Admiral
Allied Mills
Allied Van Lines
American Bakeries
American Hospital Supply
American National
Amsted Industries
Baxter Laboratories
Beatrice Foods
Bell Federal
Bell & Howell
Borg-Warner
Brunswick
Bunker Ramo
Carson Pirie Scott
CECO
CENCO
Central National Bank
CFS Continental
Chemetron
Citizens Bank Park Ridge
Chicago Bridge and Iron
Chicago-Milwaukee
Chicago and North Western
Chicago, Rock Island and Pacific
Combined Insurance
Commonwealth Edison
Consolidated Foods
Continental Illinois Corporation
CNA Financial
De Soto
Donnelley (R.R.) & Sons
Drovers National Bank
Exchange National Bank
First Chicago
First Federal
FMC
General American Transportation
Goldblatt Brothers
Gould
Harris Bankcorp
Hart, Schaffner & Marx
Heller (Walter E.) International
Hilton Hotels
Home Federal
Household Finance
Illinois Bell Telephone
Illinois Central Industries
Illinois Tool Works
Interlake
Inland Steel
International Harvester
International Minerals & Chemical
Jewel
Kemperco
Kraftco
Lakeview Trust
LaSalle National Bank
Libby, McNeill and Libby
Marcor
Maremont
Marleman
Marshall Field
Masonite
McDonald's
McGraw-Edison
Morton-Norwich Products
Motorola
Nalco Chemical
National Boulevard Bank
National Can
National Tea
Northern Illinois Gas
Northern Indiana Public Service
Nortrust
Northwest Industries
Northwestern National Bank
Outboard Marine
People's Gas
Pioneer Trust
Pullman
Quaker Oats
St. Paul Federal
Santa Fe Industries
Searle (G.D.)
Sears Bank & Trust
Sears, Roebuck
Signode
Spector Industries
Square D
Standard Oil (Indiana)
Sunbeam
Swift
Talman Federal
Trans Union
UAL
U.S. Gypsum
UNICOA
Universal Oil Products
Walgreen
Ward Foods
Washington National
Wieboldt Stores
Wrigley (William) Jr.
Zenith Radio

Source: Russell Barta. Minority Report: The Representation of Poles, Italians, Latins and Blacks in the Executive Suites of Chicago's Corporations, Chicago: The Institute of Urban Life, 1973, sponsored by the National Center for Urban Ethnic Affairs.

Conceptual Objective: The entry of various peoples into the United States brought diverse cultures into close contact, sometimes causing changes in values.

Object of the Activity: To learn that value conflicts may occur between established traditions and new American values.

Recommended Grade Level: 7 - 11

"A Discontented Wife"

Step 1 - Distribute copies of the letter from Bintel Brief. After reading the letter, do the following:

Step 2 - Summarize the position of the wife and the husband in this argument.

Step 3 - Questions for discussion

--This conflict takes place within an immigrant family. What role, if any, do you think established traditions and new American values play in this conflict?

--Which of the arguments do you believe is the most convincing? Why?

--How is it possible to explain the difference between the husband's being generally in favor of women's emancipation but opposed to the particular ideas of his wife?

--If you were to play the part of the wife, how could you persuade your husband to change his views? What arguments might be most effective?

--Do you think that seeking advice from a newspaper editor was a traditional way of solving family problems among Jewish immigrants? Among other immigrant groups? Does your family solve problems in such a way? If not, how are problems resolved at home?

--What relationship, if any, does this letter have with the women's rights movement today?

--What value conflicts have you had with others who favor traditional ways and values? How did you resolve the conflict? Are there any American values that are in conflict with the values held by your family or ethnic group?

"A Discontented Wife"

(1910)

Dear Editor,

Since I do not want my conscience to bother me, I ask you to decide whether a married woman has the right to go to school two evenings a week. My husband thinks I have no right to do this.

I admit that I cannot be satisfied to be just a wife and mother. I am still young and I want to learn and enjoy life. My children and my house are not neglected, but I go to evening high school twice a week. My husband is not pleased and when I come home at night and ring the bell, he lets me stand outside a long time intentionally, and doesn't hurry to open the door.

Now he has announced a new decision. Because I send out the laundry to be done, it seems to him that I have too much time for myself, even enough to go to school. So from now on he will count out every penny for anything I have to buy for the house, so I will not be able to send out the laundry any more. And when I have to do the work myself there won't be any time left for such "foolishness" as going to school. I told him that I'm willing to do my own washing but that I would still be able to find time for study.

When I am alone with my thoughts, I feel I may not be right. Perhaps I should not go to school. I want to say that my husband is an intelligent man and he wanted to marry a woman who was educated. The fact that he is intelligent makes me more annoyed with him. He is in favor of the emancipation of women, yet in real life he acts contrary to his beliefs.

Awaiting your opinion on this, I remain,

Your reader,
The Discontented Wife

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Conceptual Objective: The entry of various peoples into the United States brought diverse cultures into close contact.

Object of the Activity: To examine the impact of urban change on an ethnic community.

Recommended Grade Level: 7 - 11

"Kali Nichta Socrates"

Source: The film, Kali Nichta Socrates,* is available through the film division of the Chicago Board of Education and the Chicago Public Library.

Step 1 - Show the film, Kali Nichta Socrates, to your class.

Step 2 - Questions for discussion

--According to the film, what are some Greek traditions maintained in the Halsted Street area today?

--What are some changes which have taken place in the Halsted Street area since the film was made?

--How do you think Socrates, Papoo, Grandfather and his Aunt felt about moving?

--How do you think they felt at the last Easter service held at the Holy Trinity Church, the first Greek Church built in Chicago?

--Where have Greeks moved since?

--Can you find other examples of ethnic neighborhoods being disrupted by technological change or urban renewal? What are the advantages and disadvantages of such change?

Step 3 - If possible, go into a Greek coffee shop and grocery store. Describe how you feel. How are these shops different from other stores you know? How are they the same?

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*This thirty-four (34) minute black and white film was produced by Maria Moraites and Stuart Hagman at Northwestern University. It is a documentary of the Halsted and Harrison Street neighborhood prior to the building of the University of Illinois, Chicago Circle, which displaced the Greek community.

Conceptual Objective: The entry of various peoples into the United States brought diverse cultures into close contact.

Object of the Activity: To examine cultural conflict between one ethnic group and the dominant society.

Recommended Grade Level: 7 - 11

"The Pursuit of Happiness: The Ideal and the Real"

Step 1 - Copies of Article IX of the Treaty of Guadalupe Hidalgo, along with excerpts from other documents and sources, are to be distributed and read silently.

Step 2 - Factual questions

--According to the Declaration of Independence, what rights do all persons have?

--According to the Fourth Amendment of the U.S. Constitution, can the government or its representatives search or seize persons or their property without a good legal reason?

--According to Article IX of the Treaty, what rights would be enjoyed by Mexican Americans?

--According to the Treaty, could Mexican Americans lose their rights before becoming U.S. citizens?

--Did the Treaty explicitly protect the religion of Mexican Americans?

--According to the Fourteenth Amendment, can state officials deprive persons of life, liberty, or property without a good legal reason or deprive them of equality under the law?

Step 3 - Questions for discussion

--All citizens of the United States are guaranteed political, property, civil, and religious rights by the Constitution. The Mexican Americans have the distinction of having these rights also safeguarded by a treaty agreement. Can you think of any other ethnic groups who have their rights also protected by treaties? Why are the rights of some groups guaranteed by treaty and the rights of others not?

--Although Mexican Americans have had their rights protected by law and guaranteed by a Treaty, according to the accounts given, have they, in reality, received just and equal treatment under the law? Why is this so? Have other ethnic groups suffered in a similar way? Which ones? Is this a gap between our ideals and are these practices very common? How has the United States lived up to its ideals? How has it not?

--Are treaties, such as those between the U.S. government and the Mexican government and the Native American Indian nations "dead issues"? Have they protected the people included in the treaties? In what ways? In what ways not? Can you think of any recent court cases which deal with treaties?

Step 4 - Research question

--Investigate how other nations have dealt with the rights of ethnic minorities (e.g., Canada, Soviet Union, Nigeria, South Africa).

"The Pursuit of Happiness: The Ideal and the Real"

U.S. Federal Documents

A. Excerpt from the Declaration of Independence by Thomas Jefferson (July 4, 1776):

"...We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable rights, that among these are life, liberty, and the pursuit of happiness.

Source: Benton, William, pub. The Annals of America, Vol. II - Resistance and Revolutions: 1755-1783, Chicago et al, Encyclopedia Britannica, Inc., 1968, p. 477.

B. The Fourth Amendment of the U.S. Constitution (passed by Congress on September 25, 1789, and ratified on December 15, 1791):

"The right of the people to be secure in their persons, houses, papers, and effects against unreasonable searches and seizures shall not be violated, and no warrants shall issue, but upon probable cause, supported by oath or affirmation, and particularly describing the place to be searched and the persons or things to be seized."

Source: Benton, William, pub. The Annals of America, Vol III - Organizing the New Nation: 1784-1796, Chicago et al, Encyclopedia Britannica, Inc., 1968, p. 364.

C. Article IX of the Treaty of Guadalupe Hidalgo (gwa-da-lu-pe e-dal-go), as revised and adopted by the U.S. Senate on March 10, 1848:

"The Mexicans who, in the territories aforesaid, shall not preserve the character of citizens of the Mexican Republic, conformably with what is stipulated in the preceding Article, shall be incorporated into the Union of the United States, and admitted as soon as possible, according to the principles of the Federal Constitution, to the enjoyment of all the rights of citizens of the United States. In the mean time, they shall be maintained and protected in the enjoyment of their liberty, their property, and the civil rights now vested in them according to the Mexican laws. With respect to political rights, their condition shall be an equality with that of the inhabitants of the other territories of the United States....The same most

"Los mexicanos que en los territorios antes dichos no conserven el carácter de ciudadanos de la República mexicana segun lo estipulado en el precedente articulo, serán incorporados en la Union de los Estados-Unidos y se admitirán lo mas pronto posible conforme a los principios de su constitucion federal al goze de la plenitud de derechos de ciudadanos de dichos Estados-Unidos. Entretanto serán mantenidos y protegidos en el goze de su libertad, de su propiedad y de los derechos civiles que hoy tienen segun las leyes mexicanas. En lo respectivo a derechos politicos su condicion será igual a la de los habitantes de los otros territorios de los

ample guaranty shall be enjoyed by all eccleseastics and religious corporations or communities, as well as in the discharge of the offices of their ministry, as in the enjoyment of their property of every kind, whether individual or corporate...."

Estados-Unidos....Disfrutarán igualmente la mas amplia garantia todos lo eclesiásticos, corporaciones y comunidades religiosas tanto en el desempeño de las funciones de su ministerio, como en el goze de su propiedad de todo género, bien pertenezca esta a las personas en particular, bien a las corporaciones...."

Source: Rivera, Feliciano. *A Mexican American Source Book with Study Guide*. Menlo Park, California: Educational Consulting Associates, 1970, pp. 179-180.

D. *The Fourteenth Amendment of the U.S. Constitution* (passed by Congress on June 16, 1866, and ratified by the State on July 28, 1968) *Section* 1:

"All persons born or naturalized in the United States and subject to the jurisdiction thereof are citizens of the United States and of the State wherein they reside. No state shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States; nor shall any state deprive any person of life, liberty, or property without due process of law; nor deny to any person within its jurisdiction the equal protection of the laws."

Source: Benton, William, pub. *The Annals of America*, Vol. X - *Reconstruction and Industrialization: 1863-1883*, Chicago et al, Encyclopedia Britannica, Inc., 1968, pp. 133-134.

"The Pursuit of Happiness: The Ideal and the Real"

Contrasting Examples

I. In August of 1942, a Mexican American youth was killed in Los Angeles, California, by a hit-and-run driver. The police arrested an entire gang of Chicano youths. The seventeen accused gang members were tried and convicted of murder in the largest mass trial in U.S. history, receiving sentences of from five years to life. Within three years higher courts reversed the decision on the grounds that the evidence was insufficient and that the jury and judge had been prejudiced against the defendants.

(Paraphrased from Rudy Acuna's A Mexican American Chronicle, The American Book Company, 1971, p. 123.)

II. "Throughout the Southwest as a whole, more than a third of all Mexican American families live in "official" poverty, on incomes of less than $3,000 per year. A Mexican American is seven times more likely than an Anglo to live in substandard housing. The chance that his baby will be born dead or will die before his first birthday is about twice as great. Mexican Americans, on the average, achieve several fewer years of education than either the Anglo or nonwhite populations of the Southwest. Their unemployment rate is about twice that of Anglos. Of those who are employed, the vast majority--almost 80 percent--work at unskilled or low-skilled, low-paying jobs."

(The Mexican American, A Paper prepared for the U.S. Commission on Civil Rights, 1968, pp. 3-4.)

III. "If I were to change the curriculum I would include more of the histories of the Southwest, of New Spain, of Spain herself, of the various Indian cultures of the Southwest that have blended with the culture of the Mexican American. I would devote much more time to the language arts. I would also teach part of the curriculum in the home language of the students, in Spanish, so that they would attain language development in the language that is easiest for them."

(Dr. George I. Sanchez, Professor of Education, University of Texas, Austin; quoted the Civil Rights Digest, Vol. II, No. 1, Winter, 1969.)

IV. "Ya Basta! (Enough!) The schools are not teaching us. Over fifty percent of us Chicanos are pushed out of school. If we want to make it we have to surrender our language. They want to make us coconuts--brown on the outside and white on the inside.

They treat us like it is a sin to speak Spanish. We want to know about us, not only about them."

(A Los Angeles High School student, March, 1968, quoted in Rudy Acuña's A Mexican American Chronicle, American Book Company, 1971, p. 142.)

NOTE: Each of these four examples were taken from A Mexican American Chronicle.

Conceptual Objective: The entry of various peoples into the United States brought diverse cultures into close contact.

Object of the Activity: To demonstrate the influence of other cultures upon the United States.

Recommended Grade Level: 7 - 11

"Is There A Stranger In My House?"

Step 1 - Ask the students to prepare a list of all the following items which they can find in their homes:

--Things imported from other countries (example: toys made in Japan).

--Things manufactured in the United States which show cultural influences from other countries.

--Foods which show the influences of other cultures.

Step 2 - The teacher should prepare a large chart (so entire room can see) with the major categories being food, art, recreation, clothing, religion, and music.

Step 3 - The teachers will have students read the prepared lists and the class will evaluate which category has been most influenced by foreign cultures in their homes. What ethnic groups have made contributions to this list? What does this suggest about diversity within "American" culture?

Step 4 - Research questions

Have the students visit the supermarket and prepare a report for the class based on the observation of:

--Foods which are particularly associated with other countries (identify the country).

--Foods which are actually imported from other countries

--Household products which are imported from other countries.

--Foods which are mostly eaten by certain special groups within this country.

--Foods which they consider to be typically American.

Students should then discuss foods they know which had a foreign origin but have been "Americanized" (e.g., frozen pizza, canned chili, etc.).

CLARIFYING YOUR THOUGHTS

Complete the following sentences:

1. The thing I like best about diversity in my neighborhood is
2. If a new student from a different ethnic group entered my class I would
3. Different groups get along with each other best when
4. Bilingual notices should/should not be posted because
5. The most important advice I would give to immigrants coming to the United States would be
6. Ethnic traditions are/are not important because
7. One value my ethnic group maintains, which I wish was more important to other Americans is
8. One value I wish my ethnic group had maintained is
9. One value another ethnic group has which I wish was more important to members of my ethnic group is
10. One example from this week's newspapers of discrimination against minorities is
11. Ethnic group conflict in America has
12. The best way to insure the civil rights of ethnic groups in America is
13. One example of a conflict between the values of my parents and myself is
14. The best way to resolve this conflict is

MODULE V: CULMINATING ACTIVITIES

As we have seen in the preceding activities, entry into the United States and the American society is a very complex phenomenon. A variety of circumstances and of different, yet interrelated, causes brought peoples of all racial, religious, and national backgrounds together on the North American continent. We saw how the ethnic groups, while incorporating aspects of the evolving American society, still maintained many of their original traditions, values, and cultural ways.

Interaction among the ethnic groups, as well as with the dominant cultural society, brought together diverse world views, sometimes producing cooperation, sometimes conflict, and always some degree of accommodation. Throughout the growth of America, the separate ethnic histories have become more and more interrelated and interdependent--"e pluribus unum"--many different ethnic groups united into one American nation.

In this last module, we will see how the basic ideals of America--liberty, equality, and economic well-being--have or have not been achieved within the context of a culturally pluralistic society.

Conceptual Objective: Entry into the United States and American society is a complex phenomenon involving interrelated peoples, histories, and diverse world views.

Object of the Activity: To analyze an example of a conflict of ideals held by two cultural groups--immigrants and the plantation aristocracy.

Recommended Grade Level: 7 - 11

"A Voice for Freedom"

Step 1 - Teacher distributes information on Taddeuz Kosciuszko including a copy of his will (adapted).

Step 2 - Factual questions

--Where did Kosciuszko come from?

--What was his ethnic background?

--On his second trip to America, he was disappointed in the U.S.A. Why?

--When was Kosciuszko's will written?

--Who was supposed to carry out the provisions of the will?

--In your own words, describe the main provisions of the will?

--What three cultural groups are dealt with in this will?

Step 3 - Questions for discussion

--For several centuries persons from Poland-Lithuania have fought in other lands under the slogan, "For your freedom and ours!" (Za wasza wolnosc i nasza!) In what ways did Kosciuszko live up to this ideal?

--What do you think Jefferson's reaction was when he learned that Kosciuszko requested him to set free some of his slaves?

--Kosciuszko had no slaves. Do you think it was easier for a man without slaves to urge others to free their slaves? How would your own possession of slaves influence your ideas about slave-holding?

--Kosciuszko believed that the emancipation of slaves could be brought about by the actions of individuals. Do you think that social change can be brought about by single individuals doing "the right thing?" Do you think our society today can be improved in the same way? Why, or why not?

--If a small number of Negro slaves were granted freedom in 1798 while most other slaves were not emancipated, what problems do you think they would face? What effect would this have on both groups?

--Does upsetting the status quo (the way things are) disturb you? Can you think of an example of some social change that disturbed you recently? How would the same change disturb you when you are older?

--Thomas Jefferson, the author of the Declaration of Independence, never carried out the provisions of Kosciuszko's will. With this in mind, and from what you have learned about Kosciuszko, contrast how Jefferson and Kosciuszko carried out their ideals.

Step 4 - Ask students to write an essay in response to the question: Was Kosciuszko an "outside agitator"? Did he have any right to get involved in the slavery controversy in the United States?

"A Voice for Freedom"

Background Chronology on Taddeuz Kosciuszko

1746	Kosciuszko was born near Wilno (Vilna) in the Polish Lithuanian Commonwealth.
1776	Kosciuszko arrived in America.
1776-82	He served in the American Continental Army, rising to the rank of Brigadier General.
1782	He returned to Europe to fight for Polish Lithuanian independence.
1795	Third partition of Poland-Lithuania among Austria, Prussia, and Russia; the Commonwealth is eliminated and Kosciuszko imprisoned by Russia.
1797	As an exile Kosciuszko returned to the U.S.A.
1798	He wrote his will, gave it to Thomas Jefferson, and returned to Europe.
1817	Kosciuszko died in exile in Switzerland.

"A Voice for Freedom"

Taddeuz Kosciuszko (pronounced Kosh-choosh-ko) was a young officer who came from the Polish Lithuanian Commonwealth to fight on the side of the United States shortly after the Declaration of Independence. Because of his previous experience, he was appointed an artillery officer in the American army. He participated in the battle at Saratoga, New York in 1777 and in a series of battles against Cornwallis in the Carolinas and Virginia. When the war was over Kosciuszko returned to his homeland where the Poles and Lithuanians were struggling to maintain their independence. This struggle ended in defeat in 1795 and Kosciuszko came back to the United States. He was heartbroken to see that some of the ideals of the American Revolution were being forgotten. In particular, he was unhappy to observe how slavery continued.

While he was in the country, Congress decided to pay off some old debts. They paid him $12,000 for his services during the Revolution and awarded him, like other veterans, a grant of 500 acres of land in Ohio. But these awards and honors did not cause him to change his mind about conditions in the United States. He decided to return to Europe. Before he left, he drew up a will naming Jefferson the executor of his small estate in America.

THE LAST WILL AND TESTAMENT OF TADDEUZ KOSCIUSZKO:

"I, Taddeuz Kosciuszko, authorize my friend Thomas Jefferson to sell all my property in the United States and use the money to purchase Negro slaves from among those he now owns, giving them their liberty in my name. He is responsible for giving them an education in trades, and having them instructed for their new condition in duties which may make them good neighbors and good citizens. He is also responsible for teaching them to be defenders of their liberty and their country, and whatsoever else may make them happy and useful.

T. Kosciuszko
5th day of May, 1798."

(This will is an adaptation of the original.)

Source: "Kosciuszko in the United States," Poles in America, Chicago: Polish Day Association, 1933, pp. 31-36.

Conceptual Objective: Entry into the United States and American society is a complex phenomenon involving interrelated peoples, histories, and diverse world views.

Object of the Activity: To examine the importance of the coalition of diverse ethnic groups in obtaining civil rights.

Recommended Grade Level: 7 - 11

"Mr. Turner's History Lesson"

Source: The color film, "Mr. Turner's History Lesson" is available from the Illinois Office of Education (20 minutes).

Step 1 - View the film.

Step 2 - Factual questions

--What was the original name of the DuSable Museum of African American History?

--In what way (what condition) did the ancestors of most Black people enter America?

--Who were some of the people who have been involved in the abolition of slavery and the struggle for equality in the U.S.?

Step 3 - Questions for discussion

--Mr. Turner believes the world and life change toward the good, if people work hard and cooperate. What examples did he give about different people, of different races and cultures working together? Do you agree with Mr. Turner? Disagree? Why?

--Mr. Turner believes in freedom and equality. At one point in the film, he said: "All people are the same, if given equal opportunity."
What do these ideals mean to him? To you?

--Mr. Turner has much faith in young people in America. What does he recommend that young people should do to make a better world? Do you agree with him? Why?

--Contrast the results of Kosciuszko's will with the result of the U.S. abolitionist movement as seen in the film. Why was the first unsuccessful and the second successful?

--In order to make major changes in a society, power plays an important role. In what way? How has power been used to achieve freedom and equality in the U.S.?

--In what way is "Mr. Turner's History Lesson" another example of "The Pursuit of Happiness: the Ideal and Real"?

--In what ways have different groups in this country achieved freedom and equality? Which way do you think is most effective? Why?

Conceptual Objective: Entry into the United States and American society is a complex phenomenon involving interrelated peoples, histories, and diverse world views.

Object of the Activity: To examine American ideals as expressed through symbols and to compare these ideals with the actual experiences of ethnic groups entering American society.

Recommended Grade Level: 7 - 11

"The Golden Door"

Step 1 - Distribute copies of the poem "The New Colossus" by Emma Lazarus. For added beauty and meaning, the poem should be read aloud.

Step 2 - Factual questions

--What is a "Colossus"?

--From the notes provided with this poem, who was Emma Lazarus? What is a pogrom? Why did she write this poem?

--On what famous statue are the last four-and-a-half lines of this poem found?

Step 3 - Questions for discussion

--What does the Statue of Liberty symbolize?

--The Statue of Liberty was created in France where the idea of liberty was usually represented by a woman. What is the significance of calling her "Mother of Exiles"?

--In the U.S. have different ethnic groups always had liberty? Give examples. In what ways? What does "liberty" mean to you?

--From previous classroom activities, can you give examples of how America has or has not lived up to the ideals expressed in Emma Lazarus' poem?

Step 4 - The United States has had one of the most liberal immigration systems in the world. At times, however, discriminatory laws have greatly restricted or even closed the "golden door" to certain groups of people. For example, in 1882 Congress passed the first of several discriminatory immigration acts. Thus four years before the dedication of the Statue of Liberty on the East Coast, the "Golden Door" was already shut for the Chinese wanting to enter on the West Coast.

--Are you in favor of such restrictions? Why or why not? (See DuBois in "Brothers, Come North!")

--Find out what our immigration policy is today.

Step 5 - Imagine:

--You are a person who is being persecuted in another country because of your political beliefs, but the U.S. immigration laws exclude you because your native ethnic group has already been allowed its "quota" of immigrants. How would you regard the Statue of Liberty and the ideals it symbolizes?

--You are an American citizen working in a factory, but you fear that you will lose your job because new immigrants are willing to do the same work at lower wages. How would you regard the Statue of Liberty and its ideals?

--You are a young American citizen enrolled in a medical school. After graduating with honors you learn that there are a limited number of intern positions available in nearby hospitals. You are having difficulties becoming an intern doctor when you learn that many of the intern positions are being filled by immigrant doctors. How do you feel about America's "Golden Door"?

Step 6 - Bicentennial exercise

This poem was written and the Statue of Liberty built to commemorate the 100th anniversary of the U.S.A.

--In this Bicentennial era should a new symbol for our country be created? If so, where should it be located? What form should the new symbol take? What words would you use to commemorate this new symbol for the U.S.A.'s 200th anniversary?

THE NEW COLOSSUS* by Emma Lazarus

Not like the brazen giant of Greek fame,
With conquering limbs astride from land to land;
Here at our sea-washed, sunset gates shall stand
A mighty woman with a torch, whose flame
Is the imprisoned lightning, and her name
Mother of Exiles. From her beacon-hand
Glows world-wide welcome; her mild eyes command
The air-bridged harbor that twin cities frame.
Keep, ancient lands, your storied pomp! cries she
With silent lips. "Give me your tired, your poor,
Your huddled masses yearning to breathe free,
The wretched refuse of your teeming shore.
Send these, the homeless, tempest-tossed to me:
I lift my lamp beside the golden door!"

Background information:

Emma Lazarus' talent as a poet brought her works into the public eye when she was a girl of eighteen. Her interest in her heritage, however, was slower to develop. The descendant of Spanish Jews, her ethnicity lay dormant until she learned about the Russian pogroms against the Jews beginning in 1879. When Jewish refugees began arriving in the U.S. in 1881, she organized relief programs and published a bitter attack on the pogroms in Century Magazine. On November 2, 1883, Emma Lazarus wrote the poem, "The New Colossus" in anticipation of the dedication of France's centennial gift to the United States. The last four and a half lines of her sonnet were selected as the inscription on the pedestal of the Statue of Liberty, which was dedicated on October 28, 1886.

*The poem was originally published in Poems, Boston, 1889, Vol.I. This version and much of the background information came from page 107 of The Annals of America: 1884-1894, Agrarianism and Urbanization, Vol. II, William Benton, Chicago et al: Encyclopaedia Britannica, Inc., 1968.

APPENDIX

OUTLINE HISTORIES

OUTLINE HISTORY: AFRO-AMERICANS

I. Ancestral homeland: Africa.

A. Before the arrival of Europeans in the 15th century, West Africa was a thriving area with many rich cultures and a flourishing trade.

1. There were a series of large West African empires based on the control of interior trade routes and resources: the powerful military empire of Ghana in 700-1200 A.D.; the Mali empire of 1200-1500 A.D. with its renowned cultural center of Timbuktu; the Songhay empire of 1350-1600 A.D. with its education and justice systems and intellectual centers; the Kanem-Bornu empire of 800-1800 A.D., located toward the interior of Africa.

2. Africans, as farmers and cattle grazers, were experienced in agriculture, including advanced techniques for diversifying and rotating crops.

3. Mining, metallurgy, iron smelting, cotton weaving, and cloth production were highly developed.

4. African customs and traditions included folk art and music; well-defined social and religious ceremonies; well-established concepts of law and order; loyalty to family, clan, and tribe; religious life based on ancestral worship; and close ties to nature.

B. European slave trade had an effect on West African civilization.

1. Slavery, a form of involuntary servitude in which one person or a group "owns" another person or a group, had existed in Europe, Africa, and elsewhere for many centuries.

2. Traditional slavery in Africa, among persons of all colors and creeds, had been limited to a kind of personal servitude and was not particularly harsh or dishonorable.

3. The new form of European slave trade (beginning in the 15th century), based on the accumulation of wealth via massive commercial trading and also on a belief in racial superiority (especially among Northwestern Europeans), damaged African life greatly.

II. Black entry into the United States.

A. The first Africans in the New World were not slaves, but freemen.

1. Some were explorers in Spanish expeditions with Columbus and others; the Black Esteban Dorantes, for example, in 1539 opened the territories of Arizona and New Mexico for European settlers.

2. Others came as indentured servants, such as the 20 Blacks who arrived in the English colony, Jamestown, in 1619.

3. In later centuries Blacks were among the early pioneers, settlers, and cowboys in the Midwest and Western territories. For example, Jean Baptise Pointe Du Sable, a freeman of French and African parentage, explored the Midwest and established a homestead and trading post at the southwest end of Lake Michigan in 1772; he founded the settlement which later became known as Chicago.

B. Most Black Africans, however, entered America as slaves.

1. The new slave trade, began by Portugal in the 15th century, was joined by Spain, the Netherlands, France, and England in the 16th century; by the 18th century England predominated.

2. In the 18th century American-based shipping companies, owned by the "best families" of New York, Boston, Newport and Providence, became slave traders.

3. A "triangular" trading system developed between the European or American port, West Africa, and the West Indies; the "middle passage" was that portion of the trip carrying the slaves from Africa to the West Indies.

4. The conditions on board the slave ships were terrible (see "A Slave Ship, 1760").

   a. On the average about 20 percent of the slaves died before the ship reached the Americas; one ship arrived in Barbados after "losing" 47 percent.
   b. There were numerous slave mutinies; for example, between 1699 and 1845 fifty-five mutinies are detailed and hundreds more mentioned in written records.

5. By 1861 at least 15 million Africans were imported into the New World as slaves; if the persons who were killed resisting slave traders or who died enroute are included, the number of Africans actually uprooted by slavery is several times greater.

6. The slave system of the Dutch, English, and "Americans" in North America was much more cruel, demeaning, discriminatory, and racist than slavery in central and South America, which promoted racial and cultural blending.

C. Slavery in the United States.

1. In 1776 there were over ½ million Black persons (about 20 percent of the U.S. population) of whom less than 10 percent were free.

2. By the American Revolution, the southern slave economy, based on tobacco growing, was in decline; except for the demands of two southern states, slavery would have been abolished by the U.S. Constitution of 1789; U.S. politicians, expecting slavery to end soon, proposed 1808 as the year for ending slave importing.

3. In 1793 Eli Whitney invented the cotton gin, revolutionizing cotton growing and giving slavery a new economic basis.

4. Afro-American family life continued to be oppressed--Blacks from diverse cultural backgrounds were thrown together in America, while Black families were torn apart because members were often sold separately.

5. Yet, elements of African customs, folklore, art, music, dance, ways of growing food, native language, and religion somehow survived slavery.

6. Although most of the white population in the South did not own slaves (e.g., 76 percent in 1850), the slave economy and related human values permeated the South and influenced decisions in the North; moreover, the erroneous view that the white Anglo-Saxon Protestant culture is superior to all others fostered slavery and spread racist views throughout the U.S.

7. A variety of means were used by black and white Americans seeking the abolition of slavery (see "Mr. Turner's History Lesson").

   a. Slave revolts, some aided by whites, were frequent after 1800.

b. An "Underground Railroad" system enabled slaves to escape from the South, sometimes all the way to Canada.
c. The Abolition Movement fought for the legal elimination of slavery in the U.S.

8. The Civil War of 1861-65, although fought "to preserve the Union," did help to emancipate the Blacks from slavery.

   a. Lincoln's Emancipation Proclamation in 1863 freed slaves in those states fighting against the Union.
   b. The 13th Amendment in 1865 abolished slavery throughout the U.S.
   c. In the "Reconstruction Era" (1866-1876) a series of federal acts for the first time recognized the civil rights of Black Americans.

      1) In 1866 the Civil Rights Act and the 14th Amendment extended civil liberties and U.S. citizenship to Blacks.
      2) In 1868 the 15th Amendment guaranteed Blacks the right to vote.

III. Black Americans after 1878: de jure "guarantees" vs. de facto situations.

A. When the federal government stopped "reconstructing" the South in 1878, the struggle for freedom and equality for all Americans was set back.

1. Racism became the most common experience among American Blacks.

   a. The southern plantation system was changed into the sharecropping system with whites and Blacks retaining the same socio-economic status.
   b. All southern and some border states enacted discriminatory laws which segregated Blacks in schools, transportation, restaurants, hotels, churches, and other public accommodations; these "Jim Crow" (after the derogatory minstral character) laws were sanctioned by the U.S. Supreme Court in the Plessy v. Ferguson decision of 1896, ruling that "separate but equal" facilities are constitutional.
   c. In the 20th century discrimination spread to the North and West.

2. Repression of Blacks became rampant.

  a. Between 1884 and 1914 thousands of Blacks were lynched, burned, or shot to death by vigilante whites, mostly in the deep South.
  b. Race riots became more and more frequent; many more Blacks than white persons died in these riots; some of the bloodiest took place in the North, e.g., in East St. Louis, Illinois, in 1917 and in Chicago in 1919.

B. Blacks initiated numerous self-help activities to improve their station.

  1. Two divergent approaches were developed by the Black leaders Booker T. Washington and W.E.B. DuBois--the former emphasized educational development and economic self-reliance; the latter rapid socio-political equality.

  2. Persons in one or both of these philosophical "camps" started many important Black organizations, including:

    a. The Chicago Defender, founded in 1905, the first big-city newspaper aimed at helping growing urban Black communities in the North.
    b. The National Association for the Advancement of Colored People (NAACP) organized in 1910 to fight for the legal rights of Blacks.
    c. The National Urban League founded in 1911 to help the Black urban migrant adjust to city life and find employment.
    d. The Southern Christian Leadership Conference founded in 1957 as a result of the Montgomery bus boycott to promote full citizenship and total integration in American life via non-violent protesting.

  3. The "Black Revolution" of the 1950's and 1960's led by the activities of Dr. Martin Luther King, coalesced the Black educational/economic and social/political concerns into one coordinated program.

C. A series of executive and judiciary decisions, promoted by Blacks and whites, have aided the fight for equality in recent decades.

  1. In 1941 President Roosevelt's executive order outlawed discrimination in defense-related jobs and set up a committee on fair employment.

  2. In 1948 President Truman, in several executive orders, sought to desegregate the armed forces, to create a Committee on Civil Rights to investigate the

conditions of Black Americans, and to end discrimination in industries doing business with the federal government; although this measure did not affect the majority of Blacks, it set the stage for greater racial tolerance and rising Black expectations in the 1950's and 1960's.

3. In 1954, in the Brown vs. Board of Education decision of the Supreme Court, school segregation was judged inherently unequal and unconstitutional.

4. In 1964 the most comprehensive Civil Rights Act in U.S. history was enacted, forbidding discrimination in public accommodations and employment.

5. In 1965 the Voting Rights Act eliminated all qualifying tests for voter registration which limited voting rights because of race or color.

IV. Migration and population data on Blacks in the U.S.

A. Migration of Blacks from the South.

1. Between 1860 and 1880 more Blacks moved to the South than vice versa; this trend was reversed in the 1880's, but in 1890 over 90 percent of Black Americans still lived in the South.

2. Between 1890 and 1976 over 5 million Blacks migrated to northern and western urban areas; the percentage of Blacks outside the South increased to 11 percent in 1910, 21.3 percent in 1930, 23.8 percent in 1940, 32 percent in 1950, and 40 percent in 1960; today less than 50 percent of Afro-Americans live in the South.

3. Migration into Illinois reflected the national trend; for example, the Black population in Chicago increased from 1 percent in 1860 to 2 percent in 1910; thereafter a rapid increase occurred: to 7 percent in 1930, 14 percent in 1950, 23 percent in 1960 and over 32 percent in 1970.

B. Until the 1930's foreign-born Blacks, mostly from the West Indies, immigrated into the U.S. and settled in northern cities; in 1930 this group made up 1 percent of the American Black population, but beginning in 1932, more Blacks left the U.S. than entered; the Immigration Act of 1924 had excluded all African-born Blacks.

C. In the 19th century the percentage of Blacks in the U.S. population decreased from almost 20 percent in 1810 to less than 10 percent in 1920.

1. In the 1920's and 1930's the relative decline stopped; after World War II the Black percentage increased to 10 percent in 1950, 10.5 percent in 1960, 11 percent in 1970.

2. The early downward trend, despite the influx of slaves prior to 1861 and the generally high birth rate among Blacks, was probably due to the high mortality rate (both natural and induced) and a large European immigration.

V. Contributions of Black Americans.

A. Despite their discriminatory treatment, Blacks have had major accomplishments in science, education, medicine, industry, politics, journalism, diplomacy, communications, music, and sports (see references in Bibliography).

B. Blacks have had a close association to industrial and agricultural innovations, animal husbandry, and industrial inventions.

1. Many things in daily use, such as the ironing board, the refrigerated boxcar, and the traffic light, were invented by Black persons.

2. In most cases Blacks were denied both recognition and economic gain from their creative work; inventions were stolen from Blacks or patents denied Black inventors.

VI. Contemporary Black concerns.

A. That racism still pervades America to the detriment of Blacks and other minority groups.

B. That laws are enforced unequally, brutalizing groups like the Blacks who have few representatives in law enforcement agencies.

C. That justice is dispensed unequally; for example, for the same alleged crime, a Black person is twice as likely to go to prison as a white person; also, for the same conviction, a Black person is likely to receive a greater penalty than a white person.

D. That Blacks still are the "last to be hired and the first to be fired"; unemployment rates remain twice as high among Blacks than among white workers.

E. That schools in Black areas are generally of lower quality than those in white neighborhoods; the mean education level of Blacks is still much lower than among white Americans.

F. That health care for Blacks is generally less than adequate; e.g., infant mortality among Blacks is almost twice the national average; also, life expectancy among Blacks remains about seven years less than among white Americans.

G. That economic inequalities can be found in the higher insurance rates, higher housing costs, and higher loan rates charged Black Americans.

OUTLINE HISTORY: CHICANOS (OR MEXICAN AMERICANS)

I. Ancestral homeland: Mexico and the U.S. Southwest.

  A. Early history.

    1. There were highly developed Indian civilizations several thousands of years B.C. in that area which today is Mexico and the U.S. Southwest.

    2. Successive Indian peoples, including the Mayas, the Toltecs, and the Pueblos dominated all or portions of the area; by force of military strength the Aztecs (or Mexicans) assumed dominance in 1168 A.D.

      a. They established great cities, such as Tenochtitlán (today's Mexico City).
      b. These included creative, industrious native cultures having artists, craftsmen, architects, city planners, engineers, astronomers, statesmen and warriers.

  B. The Spanish "Intrusion".

    1. In 1519 the Spanish explorer Hernán Cortés landed in Central America and encountered an Aztec state which included 20 million Indians.

    2. With the help of several Indian tribe allies, Cortés conquered the Indian emperor Montezuma and the Aztecs in 1520.

    3. From the subsequent fusion of Indian and Spanish cultures and blood, the "Mestizo" person and the "Mexican" culture emerged.

      a. In the beginning, Spanish art prevailed; by the 20th century, the Mexican artist began to combine his Indian heritage with his Spanish.
      b. Spain's Roman Catholicism was imposed on the native Americans; Mexican religion became a blend of European and Indian beliefs. In 1531 an Indian boy had a vision of an Indian princess in Guadalupe; as a result, the Virgin of Guadalupe became venerated as the patroness of Mexico.

  C. Spanish exploration.

    1. The Spanish-Mexican culture expanded northward to include most of the territory west of the Mississippi River of the U.S. today, as well as settlements in Florida and along the Gulf of Mexico.

2. Spanish-Mexican explorers led many of the discovery expeditions in North America, e.g., discovering Florida, founding St. Augustine in Florida in 1565, and so forth.

3. Although Spain during the 16th and 17th centuries was a nation of only 5-8 million, she was able to spread her empire by means of colonizing institutions such as the mission, presidio (fort), and the pueblo (town), conquering the natives and converting them into participating subjects.

D. Independence and Nationalism.

1. From 1810 to 1821 Mexicans fought against Spain in "The War of Mexican Independence"; among the heros of the revolt was Fray Miguel Hidalgo y Costilla, who called for independence on September 16, 1810, in a speech, "Cry from Dolores" (this date is now Mexican Independence day).

2. Between 1821 and 1921 the Mexican people searched for their "nationhood" while resolving several problems: racial diversity and complexity; a feudal, class-divided society; and competition and military conflict with the United States (see "The Treaty of Guadalupe Hidalgo" and "The Pursuit of Happiness: the Ideal and the Real").

3. Modern Mexico is a federal republic, bounded on the north by the U.S.A., on the south-east by Guatemala and British Honduras, on the west by the Pacific Ocean and the east by the Gulf of Mexico; it is about one-fourth the size of continental U.S.A. (excluding Alaska and Hawaii).

E. Mexico's people.

1. Mexico's population in 1970 was almost 50 million.

2. Racially it is about 15 percent "white", 25 percent "Indian", and 60 percent "Mestizo" (mixture of white Spanish and Indian).

3. In the 1960 census 96.5 percent of population was listed as Roman Catholic, 1.7 percent as Protestant, .3 percent as Jewish, and .4 percent as other; however, millions of Indians have not been thoroughly Christianized, retaining many features of their earlier cultures.

4. The 1960 census says that 89.1 percent of the populations five years and older speak Spanish only, 6.6 percent are bilingual (Spanish and one of the

indigenous languages; nevertheless, between 50 and 100 different Indian languages are still spoken.

5. According to the 1960 census, 36.4 percent of the population six years old and older could read or write in any language; this rate dropped to 26.2 percent in 1967.

6. Between 1960 and 1970 Mexico's population increase of 3.8 percent per year was one of the highest in the world and the highest among Spanish-speaking countries.

II. Entry into the U.S.A.

A. Annexation.

1. When Texas was declared a Republic in 1836, between 5-7,000 Mexicans lived in Texas; Texas was annexed by the U.S. in 1845.

2. In 1848 the U.S. annexed the northwest territory of Mexico which had about 80,000 Mexican inhabitants; only about 2,000 moved south to Mexico (see "The Treaty of Guadalupe Hidalgo").

B. Migration north from Mexico.

1. 1880's to 1910.

   a. After the Immigration Act of 1882 excluded the Chinese as a cheap supply of labor, Mexicans in large numbers came to the U.S. Southwest to work in the mines, on farms, and on railroads.
   b. Neither protected by the U.S. nor by the Mexican governments, these Mexican laborers were exploited by American business interests; they were paid the lowest wages and given the poorest working conditions.

2. 1911 to 1929.

   a. Between 1911 and 1921 the Mexican Revolution and the expanding agri-business in the U.S. Southwest brought about 250,000 legal Mexicans immigrants into the U.S.

   b. Between 1921 and 1929 an additional 500,000 Mexicans entered the U.S. legally on permanent visas; by this period large numbers of Mexicans were also entering the U.S. illegally.
   c. The U.S. Census of 1930 listed 639,000 Mexican Americans; the actual number was much higher.

d. The great influx of Mexican immigrants in this period greatly depressed labor wages in the Southwest; as a consequence many native Mexican Americans of that region began to migrate into midwestern urban areas.

  1) In 1916 Mexican laborers began to appear in the Chicago industrial areas, as railroad laborers, steel mill and packing plant workers.
  2) In 1918 several hundred Mexican Americans were brought to work in the automobile industry in Detroit; by 1928 there were over 15,000 Chicanos in Detroit.
  3) By 1929 throughout other midwestern industrial areas, such as Gary, Indiana, Lorain, Ohio, and Bethlehem, Pennsylvania, there were about 75,000 more Mexicans.

3. 1931-1941, force repatriation.

  a. During the Great Depression, beginning in 1929, many Mexicans, as well as other U.S. citizens and legal residents, lost their jobs and were forced to rely on public welfare to survive.
  b. U.S. state and local authorities in the Southwest and elsewhere, began to "save relief money" by "repatriating" Mexican Americans back to Mexico.

    1) Mexicans were persuaded, coerced, even forcibly removed from the U.S; many were denied their civil rights and due process of the law.
    2) Approximately ½ million Mexicans were deported to Mexico in the 1930's, more than half of whom were U.S. citizens.

      a) The largest number of "repatriates" came from Texas (132,000) California was second; in Indiana, Illinois, and Michigan, the Mexican population was cut in half.
      b) By 1940 the U.S. census recorded that the Chicano population had fallen to 377,000.

4. 1942 through 1965.

  a. The manpower shortage in the U.S. produced by World War II resulted in a contract agreement between the U.S. and Mexican governments, called the Bracero Program.

    1) Mexico agreed to furnish seasonal farm laborers while the U.S. agreed to transport the temporary laborers and guarantee prescribed working and living conditions, minimum wages, and worker rights.

        2) Between 1942 and 1947 about 250,000 temporary laborers migrated to the U.S.

    b. After the first Bracero Program ended, the number of illegal Mexican immigrants soared; human smuggling became a profitable business on both sides of the border.
    c. In 1954 the U.S. Immigration and Naturalization Service began a massive drive, know as "Operation Wetback," to deport illegal Mexican immigrants.

        1) The civil rights of many legal resident or citizen Chicanos were violated; they were harassed, threatened, and arrested, while few received a legal hearing before being deported.
        2) More than 1 million Mexican Americans were deported in the 1950's.

    d. In 1951 the Bracero Program was reestablished by the "Migratory Labor Agreement" (or Public Law 78).

        1) Before it ended in 1964 about 4½ million Mexicans were brought into the U.S. as temporary laborers.
        2) Many Chicanos opposed this new program, claiming that it was being used by agri-business interests to depress wages and stifle unionizing activities; the union leader Cesar Chavez led the movement which abolished the program.

    e. Between 1950 and 1966 legal Mexican immigration averaged 42,000 persons per year; a peak of 65,000 was reached in 1956.

5. 1965 to the present.

    a. The new Immigration Act of 1965 (which became effective in 1968) limited the immigration legally allowed from the Western Hemisphere to 120,000 annually; Mexico's new quota was reduced to 20,000 per annum.
    b. Illegal migration across the Mexican-U.S. border remains at a high level; no one knows the exact number in this category.
    c. The number of Chicanos in the U.S. today is estimated at between 5 and 7 million persons; 80 percent were born in the U.S.

        1) While most still live in the U.S. Southwest, there are large Chicano communities in the major urban centers of the midwest.
        2) Whereas in the 1930's about 75 percent of the Mexicans lived in rural areas, today over 80 percent live in urban areas.

3) Chicanos have the fastest natural population growth in the U.S.

C. Major causes for entry into the U.S.

1. Economic--Mexico's economic growth in the 19th and 20th centuries was slow; U.S. agri-business promoted Mexican migration.

2. Political--U.S. annexations of Mexican territory in the 19th century incorporated large groups of Mexicans; internal Mexican revolutions and civil wars brought numerous refugees northward, especially between 1910 and 1921.

3. Religious--struggles between various Mexican governments and the Roman Catholic Church brought some refugees into the U.S. in the 19th and 20th centuries.

4. Demographic--a high natural population increase regularly exceeds the amount of arable land and available jobs in Mexico.

5. Social--the above factors played an interrelated role in upsetting the traditional Mexican way of life; migration to urban areas in Mexico or to the U.S. were one way to maintain family and community.

6. Psychological--at times Mexican migration northward reached "mass" proportions, diminishing the impact of the other factors.

III. Contemporary Chicano situation in Illinois.

A. Migratory data and settlement patterns in Chicago.

1. In the 1870 census nine Mexicans were included under "foreign-born; by the 1900 census this figure had risen to 102; in 1910 188 were listed.

2. By 1920 the census included 1,224 "foreign-born" Mexicans and 1,310 "foreign-stock" (born in the U.S.) Mexican Americans; a Chicano community was flourishing in South Chicago.

3. In 1930 the number of foreign-born Mexicans in Chicago had increased to 14,733; new communities in South Deering, New City and the Near West Side were established; but by 1940 the number of foreign-born Mexicans decreased to 7,132.

4. In 1950 the census listed 9,080 foreign-born and 24,355 foreign-stock Mexicans, the 16th largest "foreign" group included; a Mexican community grew

rapidly along Halsted between Harrison and 16th St. on the Near Southwest Side.

5. In 1960 27,557 foreign-born and 44,686 foreign-stock Mexicans were included in the census, the 6th largest "foreign" group in Chicago; the Chicano community was growing on the Lower West Side, along Roosevelt Road from Halsted to Pulaski, and at Halsted and Lake St.

6. The 1970 census lists 43,326 "native" Chicanos of native parentage and 38,771 "foreign" Chicanos, either foreign-born or native-born of foreign-born or mixed parents.

   a. Estimates of community organizations, such as the Chicano Mental Health Training Program, on the present number of Chicanos in Chicago ranges between 300,000 and 500,000.
   b. The major Chicano communities in Chicago are located in these areas: Pilsen, Heart of Chicago (25th Ward), Back-of-the-Yards, South Chicago, and Little Village at 26th St.

B. Contemporary Mexican-American concerns.

1. The low average educational level among Chicanos, especially in the Southwest.

2. Discrimination in housing.

3. The high unemployment rate and discrimination of Anglo-dominated unions.

4. Underrepresentation in elective and appointed political offices.

5. Defamation of Chicanos in the mass media and by textbook publishers.

C. Local Chicano organizations.

1. Mexican American Chamber of Commerce and Industry of Chicago.

2. Mexican American Council on Education.

3. Mexican American Political Organization.

4. Mexican Community Committee of South Chicago.

OUTLINE HISTORY: GERMAN AMERICANS

I. Origin and number of German immigrants.

A. Political boundaries.

1. They came from an ever-changing political realm.

a. Sometimes Germany included parts of Poland or France.
b. Sometimes German areas became parts of other nations (e.g., after 1918 the Saar region was part of France).

2. Not all German-speaking immigrants are Germans (e.g., Swiss, Austrian and others).

B. Immigration rate.

1. Famine or war-affected areas had high immigration rates (e.g., Schleswig-Holstein in the 1860's).

2. In the 19th century more Germans came from North Germany and the areas along the Rhine than from other areas.

3. In the 20th century the immigration rate from the various German provinces became more uniform.

C. Statistical importance of migration from Germany.

1. According to U.S. documents, from 1820-1973 some 6,950,000 Germans immigrated into the U.S.A., amounting to 15.25 percent of the total immigration (the Italians are second in rank with some 5,210,000; followed by Great Britain's 4,820,000 and Ireland's 4,725,000).

2. Most German immigrants came in the second half of the 19th century.

a. Between 1881-1890 1,452,970 Germans came to the U.S.A.
b. Today the German immigration rate is low; for example, 7,760 and 7,565 came in 1972 and 1973, respectively.

D. Census data inaccuracies.

1. Because of various factors, it is not possible to ascertain how many German immigrants came to Chicago and Illinois.

2. Data was difficult to obtain and the census reports were mixed up as regards "nationality" or "country of origin."

II. Major causes for migration.

A. Agriculture factors.

1. Bad harvests in the 1860's and 1880's forced many Germans to find a more promising livelihood in the U.S.A.

B. Political factors.

1. After the Napoleonic Wars, many Germans came as political exiles to America.

2. After the Revolution of 1848, a number of highly educated Germans fled to Illinois and Chicago.

   a. They were known as "The Forty-Eighters" or also as "Latin Farmers"; i.e., immigrants in Illinois who knew more about Latin than farming.
   b. They included men like Carl Schurz (see "Carl Schurz and the Rats").

3. During the Nazi regime an "intellectual migration" occurred which forced over 11,000 professional persons to flee from Germany.

C. Racial and religious factors.

1. Racial persecution forced many German Jews to flee from Germany between 1933-1945.

2. Different Protestant sects came to Pennsylvania between 1690-1770, seeking religious freedom; the Pennsylvania "Dutch" are actually of German extraction.

3. In the conflicts between the German government and the Roman Catholic Church during the Bismarck era, some Catholics were forced to flee to the U.S.A., many of whom settled in Chicago.

D. Other important contributing factors.

1. Other factors included over-population, unemployment, high taxes, and long obligatory military service.

2. Immigration agents here and in Germany used various tricks to induce Germans to come to the U.S.A.

3. Idealized accounts of the New World were powerful attractions.

4. Enthusiastic "America-letters" were sent back to the homeland by successful immigrants.

5. In some German areas, migration to the U.S. became a socially accepted alternative to traditional community life in Europe.

E. Repatriation rate.

1. At certain times many more German immigrants returned to Germany than those who were immigrating to the U.S.

2. Between the years 1932-1936 this phenomenon was evident.

III. Germans in the U.S.A. and in Illinois.

A. Influence of early settlements.

1. Early German settlements tended to attract later German immigrants.

2. Numerous land developers settled towns in the Midwest with Germans.

   a. Francis A. Hoffmann, Lieutemant Governor of Illinois, from 1861-1865 settled about a dozen towns in Illinois with German immigrants; among these were Teutopolis, Hoffman Estates, Sigel, Augsburg, Strasburg, Frankfort.
   b. New Ulm, Minnesota, was founded by Germans from Chicago.

B. Germans in Chicago.

1. Germans started to come to the Chicago area as early as 1825.

2. In the second half of the 19th century at least 75 percent of the total German immigrants to the U.S.A. came to Chicago and traveled from there to their final destinations in the U.S.

3. From about 1875 to 1900 there were more Chicagoans of German extraction than of other nationalities, including "Americans" according to the U.S. census.

   a. In 1884 Chicago had 210,000 Germans, 143,000 "Americans," and 114,000 Irish.
   b. In 1898, Chicago had 491,000 Germans, 489,000 "Americans," 248,000 Irish, and 97,000 Poles.

4. With the arrival of later immigrant groups in Chicago, the Germans moved into the suburbs.

   a. In 1930 Chicago's 111,000 first-generation Germans were predominant among the foreign groups in 36 of Chicago's 75 community areas; the Poles were second with 16; but in 1960 the Germans were predominant in only 17 Chicago community areas, while the Poles were dominant in 26.
   b. In 1930 the Germans were predominant among the foreign groups in twelve Chicago suburbs with populations over 25,000.

C. German notables in Illinois.

1. Germans made many contributions to the development of Illinois.

2. At least three governors of Illinois are of German origin (i.e., John P. Altgeld, Henry Horner, and Otto Kerner).

IV. Problems encountered by the Germans in the settling process.

A. Exploitation of immigrants.

1. The immigrant was greatly exploited, "like an apple from whom everyone takes a bite."

2. Railroads and boarding houses often cheated them.

3. "Runners"-agents persuaded many immigrants into inns which charged exhorbitant prices.

4. The accustomed styles of living were denied many German immigrants.

B. Prejudice.

1. Anti-German sentiment has often been an inhibiting factor in community development, from the "Know-Nothing" era in the 1850's to the present time.

2. Germans were called derogatory terms, such as "anarchists" during the 1880's and early 1900's or "disloyal dachshund elements" during World War I; after the Haymarket "Riot" of 1886, German labor leaders were made martyrs of the worker movement.

3. The climax of the German persecution occurred during World War I.

a. Some 5,000 Germans (many from Chicago) were interned at army camps in Tennessee, North Carolina, and Utah.
b. German property was confiscated by governmental officials.

C. Assimilation into mainstream society.

1. In such an oppressive atmosphere many Germans assimilated as fast as they could.

2. During and after the First World War, they often denied their own German background.

3. Families sometimes changed their German names (e.g., Eisenhauer into Eisenhower or Reichenbacker into Rickenbacker).

V. German ethnic culture from 1950 to the present.

A. New cultural ties between the U.S.A. and the new Federal Republic of Germany.

1. The German Goethe Institute focused on promoting the German language and culture in the U.S.A.

a. Branches of the Goethe Institute were established in large cities of the U.S.A.
b. Students of German at high schools and colleges have been generously supplied with literature, film, tapes, etc.
c. American teachers are trained in the teaching of German literature, culture and philology.
d. Many renowned German lecturers and artists were sent to the U.S.A.; the newest ideas of educational planners and the latest publications are made available by the Goethe Institute to the U.S.A.
e. By the end of 1974, more than 26,000 American students had studied German culture and language in Germany.

2. The German Embassy in Washington and German Consulates throughout the U.S.A. have supported German efforts in setting up new German "Saturday Schools" (partly funded by them), ranging from kindergarten to college level.

3. In conjunction with the "Steuben Society" and the "American Association of Teachers of German," annual German contests are sponsored for American students, the best students receiving scholarships in Germany.

B. The Germans in Chicagoland.

1. Many Germans moved away from the former Germantown (embracing the area of 3000-5000 Lincoln and Western Avenues), built homes and opened businesses in the suburbs such as Palatine, Arlington Heights, Skokie, and Glenview.

    a. They are supported in their work by the German American Chamber of Commerce in Chicago.
    b. Two German banks, Dresdner Bank and Commerzbank, have had offices in Chicago since 1975.
    c. Numerous German companies have moved here from Germany and opened subsidiaries in the Chicago area.

VI. Contributions to the development of the United States.

A. The role of German Americans in education.

1. They introduced the "kindergarten" in Watertown in the 1850's (via Mrs. Carl Schurz).

2. Karl Follen introduced the German research-oriented university system which displaced the English college system.

3. German Americans initiated physical education as a part of the public school system.

B. Architecture.

1. The Chicago School of Architecture contains many German names (Adler, Schmidt, Gropius, Neumann, Ludwig, Mies van der Rohe, etc.).

2. About a dozen of Chicago's 39 landmarks were designed by Germans (Chicago Auditorium, Madlener House, etc.).

C. Space Administration.

1. Dr. Wernher von Braun was Vice Chairman of the National Aeronautics and Space Administration (NASA).

2. "Zeiss Planetarium" was used during training by the astronauts. The "Einstein Spacearium" is a gift of the Federal Republic of Germany.

D. Science and Humanities.

1. Max Planck's quantum theory laid the groundwork for the field of nuclear physics.

2. Albert Abraham Michelson, a German-born Californian, won the Nobel Prize in physics in 1907; his measuring of the speed of light made Einstein's Theory of Relativity possible.

3. Otto Hahn and F. Strassman split the atom.

4. Albert Einstein, who, after immigrating to the U.S.A., became member of the "Institute for Advanced Study" in Princeton.

VII. Contemporary German American concerns.

A. Maintenance of community ties with Germany.

1. Three Chicago-based German newspapers, one German magazine, many German radio stations (offering over 60 hours of German air-time per week) help bridge U.S. and German issues.

2. The "Literarische Gesellschaft" ("Literary Society") brings prominent guest speakers from Europe or American universities into community settings.

3. The "Medizinische Gesellschaft" ("Medicine Society") maintains an exchange in the field of medicine between America and Germany.

B. Maintenance of community spirit, culture, and heritage in the U.S.

1. More than 40 German American societies, often catering to German regional origins, foster German week-end schools, teach German heritage, and observe German folk customs.

2. Among them are:

a. The German-American National Congress (with its National office on Chicago's North Side) promotes friendship between America and German ancestral lands.
b. The United Organization of South-East European German-Americans (14 southeastern groups united) promotes German culture, heritage and welfare of the senior citizens.
c. Vereinigung der Donauschwaben ("Union of Danube Schwabians"), whose youth groups perform annually at the program "Christmas Around the World" at the Museum of Science and Industry, as well as the annual Ethnic Trade Fair at Navy Pier.
d. "The German Day Association" sponsors the annual German Steuben Parade in September and other festivals.
e. At the German "Altenheim" ("Home for the Elderly") in Forest Park, 220 senior residents are assisted by the "German Aid Society" and other German organizations.

OUTLINE HISTORY: GREEK AMERICANS

I. Ancestral homeland: Greece.

A. Early history.

1. Ancient roots: For over 4,000 years, the Greek people have lived in Europe on the Balkan Peninsula and on the numerous islands of the Aegean Sea.

2. 500-400 B.C.: Classical Period of Greek civilization; Pericles leads Athens in the "Golden Age"; the time of Sophocles, Aristophanes, and Hippocrates; Athens and Sparta are rival city-states:

   a. Athens: the center of arts and science; formerly an aristocracy and later a democracy; its ideal was kalous kagathous--"an harmonious growth of mind and body."
   b. Sparta: emphasized military prowess; ruled by autocracy and monarchy; its motto was to laconizeen esti philosophein--"to learn to say much in a terse way."

3. 401-330 B.C.: The Late Classical Period of Greece, including the reign of Alexander the Great and the work of Plato and Aristotle.

4. For 18 centuries Greece was part of foreign empires:

   a. In 1-330 A.D.--under Roman Imperial rule, whose capital was Rome.
   b. In 331-1452 A.D.--under Byzantine rule, whose capital was Constantinople.
   c. In 1453-1821 A.D.--under Ottoman (Turkish) rule, whose capital was Istanbul.

B. Modern history.

1. Greek War of Independence (1821-27) ended with Greek independence from Turkish rule.

2. The Greek president Kapodistria was assassinated in 1831; although still called "an independent kingdom," Greece fell under the "protecting powers" of France, England, and Russia who chose the "Greek" kings, who could not even speak Greek, during the rest of the 19th century.

3. The 50-year reign of George I (of Denmark) ended in 1913 in his assassination.

4. After intermittent Balkan wars, Greece was defeated in the Greco-Turkish War of 1921-22; in 1922 one million Greeks who lived on the Turkish side of the Aegean Sea were exiled.

5. In 1924-35 Greece was a republic with Koundouriotis as president.

6. World War II: Mussolini's Italian army invaded Greece in October 1940; Germany assisted in the final conquest, April 1940. German-Italian occupation lasted until October 1944.

7. Greece was ravaged by postwar instability.

   a. Civil war divided Greece between Communist and non-Communist factions.
   b. Elections held March 1946 (under British, French, and U.S. Supervision) resulted in restoration of George II to the throne.
   c. Guerilla warfare continued, 1946 to 1949; Greek Communist broadcasting station announced an end of the warfare on October 16, 1949.
   d. For 25 years various political factions fought for control of Greece--royalists, republicans, left-wing socialists, and right-wing militarists.
   e. In the spring of 1975 Greek patriots overthrew the military government of army generals and had prime-minister democratic elections; Konstantine Karamanlis, of the Greek government from 1955-1963, was chosen head of the new government.

8. Current facts and figures are of note.

   a. Bounded on the north by Albania, Yugoslavia, and Bulgaria, and the east by Turkey and the Aegean Sea, Greece includes all the main islands in the Aegean Sea, such as Crete and the Dodecanese group; its capital is Athens.
   b. Approximately 9 million persons live on about 51,000 sq. miles of land, an area slightly smaller than the State of Illinois.
   c. Worldwide, there are about 12 million persons of Greek descent.
   d. About 98 percent of the population belongs to the Orthodox Church of Greece.
   e. Greek belongs to the Indo-European family of languages; its distinctive alphabet form serves as the basis for the Russian, Ukrainian, and Bulgarian language scripts.

II. Entry into the United States.

A. Prior to the 19th century.

1. Greeks migrated in small numbers in the early years of our country.

2. During the exploration and colonization of America, besides John Griego with Columbus in 1492 and Don Teodoro Griego with the Spanish in Florida (1528), the following are notable:

a. In 1592 John Phocas (Juan De Fuca), a Greek seaman who was an official explorer for Spain, discovered the straits between the State of Washington and Vancouver Island.

b. In 1767 the colony of new Smyrna was founded 70 miles south of St. Augustine, Florida, by a Scot, Andrew Turnbull, and his Greek wife; Turnbull brought 260 Greeks from the Asia Minor city of Smyrna as indentured servants; treated as slaves, these Greeks revolted.

3. During the War for Independence, Greeks arrived (1778) with Demetrios Yipsalantis to fight against the British at the Battle of Monmouth, New Jersey; many stayed after the War.

4. After the Chicago Fire of 1871, Greeks from Sparta came to rebuild Chicago and settled in the U.S.

B. Late 19th century to 1924.

1. The largest number of Greeks migrated to the U.S. between 1890 and 1924.

2. According to decades, total number of immigrants and average number per year for each decade:

1881-1890	2,308	Average=230
1891-1900	16,043	" 1,604
1901-1910	210,794	" 21,079
1911-1920	238,423	" 23,842
1921-1924	45,078	" 11,269
Total	512,646	" 11,650

3. For characteristics of this migration, such as male/female ratio and repatriation rate, see "The Promised Land?" and "A Look at Noah's Ark".

4. Settling intentions.

a. Migration statistics indicate that the majority of Greeks between 1899 and 1924 probably intended to work in the U.S. for several years and then return to Greece.

   b. However, between 1915 and 1924, when more and more females migrated to the U.S., this intention was changing from temporary migration to permanent settlement in the U.S.

C. 1925 to the present.

1. The quota system of the U.S. Immigration Act of 1924 all but eliminated Greek immigration between 1925 and 1945: only about 16,000 Greeks entered the U.S. during these 20 years.

2. After World War II, Greek immigration increased somewhat: 1946-1954 - about 23,000 immigrants (2,555 per year); 1955-1960 - about 33,000 immigrants (5,500 per year).

D. Causes for Greek migration to U.S.

1. Economic--under Turkish rule for several hundred years before 1821 and the scene of numerous wars afterward, Greece was unable to develop the stable and balanced industrial and agricultural economy needed in the modern era; it was also burdened by heavy taxes.

2. Political--at various times, either external enemies, like the Fascists during World War II and the Turkish invaders of Cyprus in 1974, or internal factions, such as the Communists after World War II or the military generals in the late 1960's, have caused certain segments of Greek society to migrate.

3. Religious--conflicts over religious practices with neighboring states, especially Turkey, have dislocated many Greeks; the Greek Orthodox Patriarchate is located in Istanbul (formerly Constantinople), Turkey.

4. Demographic--like most European nations, Greece experienced a great natural increase in its population during the 19th century; in 1954 Greece had one of the highest population densities in Europe, about 210 persons per sq. mile of cultivated land.

5. Social--the above-mentioned circumstances adversely affected the traditional Greek peasant society.

   a. It became difficult to maintain traditions (such as the dowry) and one's social and economic status in the community.

b. Greek communities in the U.S. helped maintain Greek traditions and values, induced more Greeks to migrate, and changed the intentions of later Greek migrants from temporary migration to permanent settlement in the U.S.

6. Psychological--migration reached "mass" proportions; by the 1900's temporary migration to the U.S. had become socially acceptable in many Greek districts.

III. Greeks in the United States.

A. Occupational patterns.

1. Generally, the majority of Greeks found work in skilled, semi-skilled, and unskilled manual occupations; but certain occupations attracted a predominant number of Greeks.

2. At the turn of the 20th century, many Greeks worked at building railroads.

3. Shoeshining was a frequent occupation; peddling was another frequent occupation, especially the selling of fruit, vegetables, and ice cream.

4. The restaurant business has been a favorite among Greeks. It offered the entrepeneur an opportunity to engage in an enterprise in which he was his own boss, could work together with his family, and could engage socially with compatriots.

5. Today many second and third generation Greek Americans have college degrees and are prominent in theater management, real estate, and the health and education professions.

B. Settlement patterns.

1. Before the American Civil War, Greeks settled in farming colonies such as New Smyrna or searched for gold.

2. Since the late 19th century most Greeks entering the U.S. have migrated to cities; Chicago has the third largest Greek population in the world.

3. The center of Greek communities is the Greek parish. Each parish represents a kinotis (community) named after the church's patron saint; the nucleus of the kinotis is the church.

C. Community organizing.

1. The Greek Orthodox Church serves as a multifunctional center for religious, social, educational, and cultural activities.

    a. The first Greek Orthodox church in the U.S. was founded in New Orleans in 1865.
    b. By 1918 there were 130 Greek Orthodox churches in the U.S.
    c. Men and women have different roles in the kinotis.

        1) Roles of the male are priest, psalter, cantor, altar boy, or choir member.
        2) Women can sing in the church choir (which they cannot do in Greece), participate in Philoptohos, an organization to help the poor, cook lunches for the day school or bread for the church services; the priest's wife, or presvytera, is a revered figure in the Greek community.

    d. The coffee house is primarily a male social institution which serves as a meeting place for all classes; many are named for mythological heroes.

        1) Men meet there to drink coffee, play cards, make business and marriage contacts, discuss politics.
        2) Usually built in and around ghetto areas, as churches moved to suburbs, coffee houses followed, and women entered.

    e. AHEPA (The American Hellenic Educational Progressive Association) was formed in Atlanta, Georgia, in 1922 in response to Ku Klux Klan demonstrations against the Greeks; meetings are held in English.
    f. GAPA (The Greek American Progressive Association) was formed in 1923 by a group in Pittsburg; meetings are held in Greek.
    g. Greek Newspapers:

        1) The first Greek newspaper in America carried accounts of events in Greece and Greek colonies in the U.S.; American news was kept to a minimum.
        2) Later Greek newspapers instructed Greeks on how to become citizens; contained more American news.
        3) Current Greek papers printed in both Greek and English are the Greek Star and the Greek Press of Chicago.

D. Contemporary Greek situation in Illinois.

1. Eighteen Greek Orthodox churches serve 150,000 Greeks.

2. The first Greek Orthodox church was Agia Trios (Holy Trinity); built in 1897, this center of a once-thriving "Greek town" on the near west side was later destroyed when the University of Illinois at Chicago Circle campus was created.

3. Today the Greeks are dispersed throughout the Chicago area; most Greeks tend to cluster about 13 parish churches, 11 in Chicago; 2 in the suburbs.

4. There are Greek television programs (Sunday, 7:00 p.m., Channel 44) and daily Greek radio programs in addition to the local Greek press.

5. The Hellenic Council on Education fosters communication among educators, promotes Greek culture, and sponsors scholarships and counseling programs for students.

E. Contemporary community concerns.

1. The maintenance of Greek culture, language, and heritage in the community, for example, by:

   a. Celebrating Greek Independence Day (from Turkey, 1821).
   b. Furthering studies in modern Greek language.
   c. Maintaining GOYA (the Greek Orthodox Youth Association).

2. The maintenance of ties with the homeland and interest in the politics of the homeland.

   a. The Greek Consul General in Chicago is Nicholas Makridis.
   b. The Greek American community discouraged the U.S. government from recognizing the Turkish takeover of Cyprus in 1974 and established the Cyprus Children's Relief Fund.

OUTLINE HISTORY: ITALIAN AMERICANS

I. Ancestral homeland: Italy.

A. Early history.

1. The Etruscan civilization flourished between 900-500 B.C.; skilled as navigators and traders, the Etruscans competed with the Phoenicians and early Greeks.

2. By 264 B.C. a new nation, with its capital in Rome, united all Italy south of the Alps into a confederacy.

    a. By the time of Christ, the Roman Empire had spread over most of western and southern Europe, the Near East, and North Africa.
    b. Roman culture, art, language and politics formed a vital part of western European civilization.

3. From the 5th century until the 19th century, foreign powers dominated the Italian peninsula; nevertheless, in this period, the Italian cultural, artistic, and scientific renaissance dominated western Europe and changed the course of world civilization.

B. Modern history.

1. Italy became politically unified through a series of revolutions and wars between 1848 and 1870; but the social, economic, and cultural unification of the Italian society did not begin to occur until well into the 20th century.

    a. In 1870 a vast gulf still existed between 2 percent of the Italian population, which was educated, had wealth, property, voting privileges, and control of the government, and the remaining 98 percent who comprised the poor, mostly illiterate, Catholic peasant masses of rural Italy.
    b. The industry of the new Italian state was disproportionately concentrated in the North.
    c. By 1900 both the working class and the rural proletariat in Italy began to be influenced by Socialist doctrines, especially in the industrial North.

2. World War I: In May 1915 Italy declared war against Austria Hungary and became allied with the Western powers; over one half million Italians died in the war.

3. World War I left Italy internally weak and exhausted; political parties on the extreme left and right were

formed and became popular.

a. The Fascist Party, begun by Benito Mussolini in 1919, allied itself with the Italian rich ruling classes against the working classes and sought to throw the Italian Socialist movement and trade unionism into disorder.
b. The Italian Communist Party was formed in 1921.
c. On October 28, 1922, Mussolini's "March on Rome" enabled the Fascist Party to take control of the Italian government; his totalitarian regime replaced the Italian constitutional political system.

4. World War II: Under Fascist direction, Italy became the ally of Germany and Japan, declaring war against England and France in 1940.

   a. Italian resistance to the totalitarian Fascist regime, while active in the 1920's and 1930's, was intensified by the hardships of war.
   b. The Allied invasion of southern Italy, coupled with widespread partisan uprisings, ended Mussolini's rule by 1945.

5. Post-War Italy.

   a. In 1946 a referendum vote eliminated the monarchy and Italy became a parliamentary republic, governed by the new constitution of 1947.
   b. Italy's post-war political scene has not been very stable; in thirty years it has had many governments, usually coalitions among the Christian democrat, Socialist, and Communist parties.
   c. Modern Italy consists of the Italian peninsula plus two islands, Sicily and Sardinia.

      1) Within the capital city of Rome is located the sovereign state of the Vatican City, which is the residence of the Pope, the head of the Roman Catholic Church.
      2) The Alps form the northern boundary, separating Italy from France, Switzerland and Austria; Italy is separated from Yugoslavia on the east by the Adriatic Sea, except for a small shared frontier near Trieste.
      3) Over 55 million people live today on about 116,00 square miles of Italian soil, an area about twice the size of Illinois.
      4) About 99 percent of the population at least nominally belong to the Roman Catholic Church.

II. Migration to the United States.

A. Early explorations.

1. The following individuals were early explorers in the service of non-Italian European powers.

   a. Cristoforo Colombo (Christopher Columbus), born in the Italian city of Genoa, the "Discoverer of the New World" in 1492.
   b. Amerigo Vespucci, Italian explorer of the Caribbean at the turn of the 16th century, whose reports resulted in his name being used to describe the newly discovered continents as the "Americas;" he was the first to call the discovered lands Mundus Novus or the "New World."
   c. Giovanni da Verrazano explored the eastern coastline of North America in 1524.
   d. Giovanni Caboto (John Cabot), whose voyage of discovery gave England her claim to North America.

2. Early Italian colonists and settlers.

   a. In 1773 Philip Mazzei purchased 100 acres of land from Thomas Jefferson and began the wine industry in America; collaborating with Jefferson on the principles of political freedom, he wrote, "A truly republican form of government cannot exist except where all men, from the very rich to the very poor, are equal in their natural rights."
   b. Guiseppe Maria Francesco Vigo, a wealthy fur trader, aided the colonists during the American War for Independence with financial support and military reconnaissance.
   c. In 1849 Italian political exiles established the first Italian-American newspaper, L'Eco d'Italia (Echo of Italy), in New York City.

B. 1850 to 1924--a period of mass emigration.

1. In this period over 15 million Italians migrated; of these, 55 percent went overseas, and 45 percent went to other countries of continental Europe; about 5 million Italians entered the U.S.

2. In the 1850's Italians entered the U.S. at a rate of 9,000 per year; in the 1880's it was over 25,000 per year; in the 1890's--over 50,000 per year; between 1911-1914--almost 250,000 per year; during World War I the migration dwindled to 4,000 per year; but in 1920 the rate rose to 350,000.

3. The migratory patterns from northern and southern Italy were different.

   a. In the 1850's, 60's and 70's Italian migration occurred principally in the North and was associated with particular skills: woodcutters and bricklayers to neighboring Alpine countries; farmers, wine growers, artists, and peddlers to North America.

b. In the 1880's the direction and character of the migrations changed.

   1) The north Italians began to migrate towards the growing urban-industrial areas of Europe, including those in northern Italy.
   2) In the South, the movement of poor Italian rural population became a mass phenomenon, many travelling overseas.

c. Between 1899 and 1924, 84 percent of the Italians entering the U.S. came from the south of Italy; only 16 percent came from the north.

4. For characteristics among Italian migrants, such as male/female ratio and repatriation of return rate, see "A Look at Noah's Ark" and "The Promised Land."

5. Major causes for the migration of Italians to the U.S. prior to World War I were:

   a. Economic--the South was especially affected by economic crises between 1870 and 1900, as well as having land with a very low crop yield; Mezzogiorno (southern Italy) became known as "the land that time forgot."
   b. Political--the administrative policies of united Italy, dominated by northern interests, were unfavorable for the South; absentee landlords (mostly from the North) also affected the South adversely.
   c. Religious--the Roman Catholic Church's traditional stance on land ownership and social hierarchy was disadvantageous to the masses of Italian peasants.
   d. Demographic--although Italy's natural population growth was not as high as in several other European countries, the fact that much of its land was unsuitable for agriculture increased the effect of its population density.
   e. Social--under these various adverse conditions, the Italian peasant's traditional social standing was difficult to maintain; migration was perceived as a temporary means for sociocultural maintenance.
   f. Psychological--migration to the U.S. from specific villages and regions reached such massive proportions that mass psychology (i.e. migration as a habit or "fever") became an important factor.

C. 1924 to the present.

1. Several factors greatly diminished Italian migration, both overseas and continental, beginning in the 1920's--a world-wide depression, economic crises in South America, and the rise of Italian Fascism.

2. But the factor which most inhibited the migration of Italians to the U.S. was the legislation in the early 1920's establishing "immigration quotas;" as a result of the Immigration Act of 1924, Italian migration to the U.S. fell to 15,000 per year in 1925-30, and to about 7,000 per year in 1931-40.

3. In 1965 Congress eliminated the national-origin quotas, establishing a more equitable immigration system; as a result of this legislation (put in effect in 1968), the number of Italians entering the U.S. increased to 21,000 per year.

4. Overall, between 1870 and the present, over 6 million Italians came to the U.S.

III. Italians in the United States.

A. In general.

1. The census of 1970, including only immigrants and their children, counted about 5 million Italians in the U.S.A.; but according to the Joint Civic Committee of Italian Americans, there are over 20 million persons of Italian descent in the U.S.

2. Community organizing.

   a. In 1904 the Ordine Figli d'Italy (Order of the Sons of Italy), the largest Italian American fraternal benefit society, was founded.
   b. Large Italian communities developed in most of the major cities in the northeastern portion of the U.S.
   c. Although Roman Catholics, Italians frequently did not organize themselves around parishes, but rather around secular community organizations, often based on "Old Country" village or region affiliation.

      1) Italians of working-class or peasant stock brought over from Italy a distrust of Church institutions.
      2) Discrimination by the Roman Catholic hierarchy in the U.S. discouraged greater Italian involvement with the Church.

3. Italians have contributed their talents in every major area of American society: in education, social work, science, music, politics, banking and sports; just as importantly, the Italian immigrants, their children and their grandchildren have for several generations

supplied a large proportion of the workers needed in U.S. trade and industry.

4. In spite of their involvement in the growth of America, Italian Americans have at times been the victims of prejudice, racism, and mob action.
    a. Prior to World War I, scores of Italians were lynched, shot, or otherwise murdered in places like West Virginia, Colorado, and Louisiana.
    b. In Massachusetts in the 1920's, Sacco and Vanzetti, an immigrant factory worker and a poor fish peddler, were tried, convicted, and executed in a circus atmosphere of anti-Italian bigotry.
    c. In recent decades the mass media has grossly stereotyped Italians as stupid, criminal, or both.
    d. Recent surveys of major industries and companies reveal a pattern of discrimination and exclusion (see "Who Runs the Big Corporations?").

B. In Illinois.

1. The 1970 U.S. census says that the greater Chicago metropolis has about 350,000 Italian Americans; the actual number is larger.

2. Villa Scalabrini in the western Chicago suburb of Melrose Park is a religious and cultural center for Italian Americans.

3. The Italian Cultural Center in Stone Park, Illinois, includes a research library, museum, and classes for Italian immigrants.

4. The Joint Civic Committee of Italian Americans in downtown Chicago serves as the major clearinghouse and coordinating agency for Italian American activities and concerns in Illinois.

C. Contemporary Italian American concerns.

1. The maintenance of the Italian traditions and community life in America, such as the annual Columbus Day parade and local folk fairs; the publication of Italian American newspapers (e.g., Fra Noi in the Chicago area); and the cultivation of Italian social and cultural values, like close-knit family ties, a sense of honor and dignity, a love of justice, through group activities.

2. A continued struggle against defamation and discrimination by combatting the "mafia" stereotyping popular in the media and promoting studies such as the "Executive Suite: Minority Report," which documents

discrimination against Italians and other ethnic minorities.

3. The promotion of cultural and educational exchange between the United States and Italy.

OUTLINE HISTORY: LITHUANIAN AMERICANS

I. Ancestral homeland: Lithuania.

A. Early history.

1. The ancestors of the Lithuanians began living on the eastern shore of the Baltic Sea in northeastern Europe about the year 3000 B.C.
    - a. The first written reference to these people was made by the Roman historian Tacitus in 98 A.D.
    - b. A clearer picture of Lithuania emerged in the 9th and 10th centuries; the name of Lithuania first entered the annals of history in 1009.
    - c. Written Lithuanian history began in the early 13th century.

2. The founder of the Lithuanian state was Mindaugas.
    - a. In 1251 he became a Roman Catholic, together with his family, a number of his courtiers, and a multitude of his subjects.
    - b. In 1253, by the authority of Pope Innocent IV, Mindaugas was crowned King of Lithuania.

3. Gediminas founded a new Lithuanian dynasty in 1316 and greatly expanded Lithuania's power.

4. After Gediminas, his sons, Grand Duke Algirdas and Kestutis, ruled jointly over Lithuania for 32 years (1345-1377) and expanded Lithuania's territory and power.

5. Algirdas was succeeded by his son Jogaila, who married Jadwiga, Queen of Poland, and was crowned King of Poland; Jogaila also remained Grand Duke of Lithuania (1377-1392).

6. Jogaila was succeeded by Kestutis' son, Vytautas, later known as Vytautas the Great; he ruled over Lithuania as Grand Duke from 1392 to 1430.
    - a. Under his rule, Lithuania became the most powerful state in eastern Europe.
    - b. Its borders stretched from the Baltic Sea to the Black Sea, from the vicinity of Moscow in the East to the Bug and Dniester rivers in the West.

7. For almost 200 years, ever since the marriage between Jogaila and Jadwiga, a close collaboration between Lithuania and Poland existed.

a. In 1569 the Polish-Lithuanian Commonwealth was established in order to meet the growing threat of Russia.

b. In the course of time, the power of the Commonwealth declined; it was partitioned by Prussia, Austria, and Russia between 1772 and 1795.

B. Modern history.

1. Together with Polish allies, Lithuania revolted regularly against the oppressive rule of the czars during the Partition Period (1795-1918).

2. Lithuania, along with many other European peoples, gained its independence in 1918.

3. Lithuania was once again occupied, this time by the Soviet Union in 1940.

4. Lithuania was forcibly incorporated into the Soviet Union in 1944, under whose subjugation the Lithuanians have lived and resisted to the present day.

a. The resistance started in 1944 with the partisan movement which lasted until 1952 and took the lives of over 30,000 partisans, not including the families and supporters of the partisans who were liquidated or deported.

b. At the present time, the resistance takes the form of an underground newspaper, The Chronicle of the Catholic Church in Lithuania, which keeps the outside world informed about Soviet persecution in Lithuania.

5. Bounded by Latvia, Belorussia, Poland, and the Baltic Sea, contemporary Lithuania is included in the Soviet Union as a "Socialist Republic."

a. Approximately 3 million persons live on about 34,000 square miles of land, an area slightly larger than the State of Maine; the capital of Lithuania is Vilnius (Vilna in English).

b. Lithuanian is structurally one of the most archaic forms of the Indo-European family of languages; worldwide about 4 million persons speak this Baltic language.

II. Migrations to the United States.

A. Early migration.

1. In the 17th century, a movement of Lithuanian Protestants to the Americas occurred in response to the predominance of Roman Catholicism in Lithuania.

B. 19th century to 1940.

1. The largest number of Lithuanians migrated to America between 1863 and 1914; because of inclusion in Russian and Polish emigration statistics, the exact number cannot be determined.

2. Beginning in 1899 Lithuanian immigrants were indicated in U.S. entry statistics.

   a. Between 1899-1914, 252,594 Lithuanian persons were recorded as entering the U.S.
   b. Between 1915 and 1924, an additional 10,683 Lithuanians entered the United States.
   c. The male/female ratio, the immigrants' ages, and the rate of repatriation indicated that the majority of Lithuanians migrating to the U.S. between 1899 and 1914 probably had an intention of working in the United States and then returning to their native homeland; whereas, between 1915 and 1924, it appears that the majority of Lithuanian immigrants came to America with the intention of settling permanently.
   d. Overall, between 1908 and 1924 25 percent of the Lithuanian immigrants returned to Lithuania.

3. Lithuanian migration to the U.S. was virtually halted by World War I; it resumed again between 1918 and 1924, but in greatly reduced numbers.

4. The U.S. Immigration Acts of 1921 and 1924 established an unfavorable quota for Lithuanians which all but eliminated Lithuanian immigration between 1925-1939.

C. 1940 to the present.

1. Migration was precipitated by the partition of Poland in 1939 (by Germany and Russia), and by the Soviet occupation of Lithuania in 1940, and annexation in 1944.

2. Large numbers of Lithuanians were imprisoned or deported to concentration camps in Siberia between 1940 and 1944; Soviet persecution of Lithuanians continues to the present time.

3. Due to massive deportations and emigration between 1944 and 1959, Lithuania lost about 850,000 people or about one-fourth of its population.

   a. Many of these Lithuanians were allowed to enter after World War II under the provisions of special legislation temporarily lifting the quota restrictions.

b. Reform legislation enacted in 1965 eliminated the discriminatory quotas, but Soviet policies have limited the numbers of Lithuanians migrating to the U.S.

D. Causes for Lithuanian migration.

1. Economic--slow economic development (i.e., industrialization and urbanization) in ethnographic Lithuania.

2. Political--Lithuanian culture, press, and civil rights were oppressed by both Czarist and Soviet Russian authorities, in the 19th and 20th centuries, respectively.

3. Religious--unfavorable policies of Czarist and Soviet governments against Lithuanian Roman Catholicism.

4. Demographic--like most of Europe, ethnographic Lithuania experienced a great natural increase in its population in the second half of the 19th century.

5. Social--the above-mentioned circumstances adversely affected the traditional Lithuanian peasant society, making it difficult to maintain tradition and socioeconomic community status.

6. Psychological--migration became socially acceptable and reached "mass" proportions, diminishing the impact of other causes.

III. Lithuanians in the United States.

A. In general.

1. According to the official U.S. census of 1970, there are over 330,000 Lithuanians in the U.S.

   a. This is a conservative figure, because Lithuanian Americans beyond the first two generations are not included.
   b. According to other sources, there are about 1 million Lithuanians in the U.S.A. (rf. A. Kucas, Lithuanians in America, Boston: Encyclopedia Lituanica, 1975.)

2. Lithuanians settled in many parts of the U.S.

   a. In the 1860's - 1880's Lithuanian immigrants settled in the mining areas of Pennsylvania and in the urban centers on the shores of the Great Lakes.

   - b. By the end of the 19th century, Lithuanian settlements had spread from Chicago, Detroit, and Cleveland eastward to New York, Boston, and Worcester and westward to Los Angeles.

3. The organization of Lithuanian communities assisted in the acculturation process.

   - a. In 1879 the first Lithuanian American newspaper was published.
   - b. In 1886 the Lithuanian Roman Catholic Alliance of America was established to help the Lithuanian American "preserve his or her ethnicity, ...to help one's brother in need, to lead a God-fearing life, and to help those arriving from Lithuania."
   - c. In 1906 the Lithuanian Roman Catholic Federation was founded to unite the Lithuanian Catholics in America, to coordinate their religious, cultural, and national activities, and to maintain a bond with the mother country.

4. Lithuanian American publications and centers of study have been established to preserve Lithuanian culture.

   - a. The 36 volume Lithuanian Encyclopedia (Lietuviu Enciklopedija) was recently completed.
   - b. The first four volumes of the Encyclopedia Lituanica (in English) of a proposed set of six volumes are available; this work details Lithuanian involvement in American life.
   - c. Lithuanian studies programs exist today on various campuses, including the University of Illinois at Chicago Circle, the University of Pennsylvania, Kent State University, and the University of Michigan (Ann Arbor).

B. In Illinois.

1. According to recent census figures, there are between 60,000 to 100,000 Lithuanians living in Illinois, most of them in the Chicago metropolitan area, making it the largest Lithuanian American community.

2. Early settlements developed near industrial centers, such as the stockyards and steel works in South Chicago (see Upton Sinclair's, The Jungle, which describes the struggle of a Lithuanian immigrant family in turn-of-the-century Chicago stockyard district).

3. Later settlements moved outward from the inner city to the area around Marquette Park, named "Lithuanian Plaza" by the City Council and Mayor Daley in 1957.

   - a. Today there are ten Roman Catholic and three Protestant parishes founded by Lithuanians between 1892-1910.
   - b. There are three Lithuanian religious houses in Chicago.
   - c. As is true of many local ethnic communities, the Lithuanians support numerous culturally-oriented activities such as: eleven Lithuanian ethnic Saturday schools, two daily and two weekly newspapers, twelve magazines, three radio and one TV programs, six publishing companies, the Balzekas Museum of Lithuanian Culture (with library and archives).

C. Contemporary Lithuanian American concerns.

1. The maintenance of the Lithuanian heritage and community in America through various activities such as the following in the Chicago area:

   - a. The annual Lithuanian Culture Festival at Talman Federal Savings and Loan during the summer.
   - b. The International Folk Fair each November at Navy Pier.
   - c. The "Kaziuko Muge"-the Craft Fair of Lithuanian Scouts each March.
   - d. The Amber Ball each June.

2. The struggle for the freedom of Lithuania and Lithuanians, including:

   - a. The continued recognition of independent Lithuania's diplomatic offices, such as the Consulate General of Lithuania in Chicago.
   - b. The Celebration of Lithuanian Independence Day (February 16).
   - c. Participation in the Captive European Nations Parade each summer.
   - d. Activity on behalf of persons/groups seeking political asylum in the U.S. (see "A Question of Identity and Citizenship").

OUTLINE HISTORY: POLISH AMERICANS

I. Ancestral homeland: Poland.

  A. Early history.

    1. The Polish people have lived in north central Europe between the Baltic Sea and the Carpathian Mountains for over 1,000 years; early Slavic tribes had occupied this area already in the B.C. era.

    2. With the conversion of Mieszko I and his Polish subjects to Roman Catholicism in 966 A.D., Poland entered western European history.

    3. Poland saw its Golden Age from 14th through the 16th centuries.

      a. Under the reign of Casimir the Great, 1333-1370, Poland became a haven for oppressed ethnic and religious minorities.
      b. The University of Cracow was founded in 1364.
      c. In 1386 the marriage of the Queen of Poland (Jadwiga) and the Grand Duke of Lithuania (Jogaila) established a personal bond between these two states.
      d. A parliamentary system of government was begun in 1496.

    4. The decline of the Polish-Lithuanian Commonwealth was due to external factors such as the rise of two powerful neighbor states (Prussia and Russia), a surrounding political milieu hostile to Poland's liberal-democratic tendencies, foreign intrigues in the election of Polish kings, and internal factors such as excessive rivalries among Polish noblemen and the lack of trust between different social classes.

    5. The Polish-Lithuanian Commonwealth was partitioned between 1772 and 1795 by Prussia, Austria, and Russia.

  B. Modern history: Partition Period to the present.

    1. Emancipation of the peasantry (1807-1861) was proclaimed in all three sections of the former Commonwealth: by Prussia in 1807-11; by Austria in 1848; by Russia in 1861.

      a. Was divisive, pitting the nobility against the peasantry.
      b. Disrupted the Polish Jewish community's traditional role as merchants, a group bridging the various social classes in Poland.

    - c. But without emancipation, the majority of Polish peasants would not have been able to migrate.

2. During World War I (1914-18) Poland achieved independence.

    - a. The Polish liberation movement was granted an independent Poland under the terms of the "Fourteen Points" and the Versailles Treaty.
    - b. The Polish army, under Pilsudski, defeated the Russian Bolsheviks in 1920 and assured Polish independence.

3. The Inter-War period saw Poland divided again.

    - a. The Polish nation-state included large ethnic minorities, such as Belorussians, Ukrainians, Lithuanians, Germans, and Jews.
    - b. In 1939 Poland was divided again between Germany and Russia.

4. World War II had a divisive effect on Poland.

    - a. Nazi concentration camps, such as Oswiecim (Auschwitz), were located in Poland.
    - b. Poland lost one-third of its population between 1939-44.
    - c. Poland's independence was eliminated as a result of agreements between the USA and USSR (Yalta, Tehran, Potsdam).

5. Poland's postwar status (1945-present) is remarkable considering the ravages of World War II.

    - a. Despite its limitations as a Soviet "People's Republic," Poland has made remarkable progress in economic and cultural areas.
    - b. Approximately 32 million Poles live today in an area the size of New Mexico; their capital is Warsaw.
    - c. The diaspora of persons of Polish descent living outside Poland may number as many as 20 million worldwide, with the largest communities or "Polonias" in the United States and the Soviet Union.

II. Migrations to the United States.

A. Early settlement in America.

1. In 1619 Polish craftsmen at Jamestown, Virginia, successfully led the first American strike for equal voting rights (with the English settlers).

2. Poles, like Kosciuszko and Pulaski, served with American forces in the Revolutionary War (see activity "A Voice for Freedom").

B. Early 19th century.

1. Small groups of political exiles came to the U.S. following the Polish revolts of 1831, 1848, and 1863.

2. These migrations facilitated later Polish settlements in the U.S.

C. 1853-1914.

1. About 2.5 million Poles, including both Roman Catholics and Jews, settled in the U.S.; in Europe the former were rural-dwelling agricultural workers, while the latter were urban dwellers occupied in commerce and crafts.

2. Each sector of partitioned Poland had a different migration pattern.

a. Prussian sector.

1) First groups, called Silesions and Kashubians, settled in the 1850's and 1860's in rural areas of places such as Texas, Missouri, Wisconsin, and Minnesota.
2) Between 1865-1880, Poles from other parts of this sector settled in urban areas like Milwaukee, Chicago, Detroit, Cleveland, Buffalo.
3) Altogether 400,000 Christian Poles, mainly Roman Catholic peasants, came from Prussian territories; they tended to have a 50/50 male/female ratio, higher literacy rate, and a low rate of return to homeland.

b. Austrian sector, called "Galicia".

1) Between 1880 and 1914 over 900,000 Roman Catholic Poles migrated to the U.S. from this sector; a pioneering role in this migration was played by the "Gorale" from the southern mountains.
2) Two-thirds were male; they were less skilled, more illiterate than their counterparts from the Prussian sector; rate of return to Galicia was between 35 percent-40 percent.

c. Russian sector.

1) Between 1890 and 1914 about 800,000 Roman Catholic Poles came from this sector.

        2) Similar to Galician Poles--high ration of males, less skilled and more illiterate than Poles from Prussia, a rate of return up to 40 percent.

    3. Polish Jews from all three sections migrated, totalling about ½ million; they differed from Polish Catholic peasantry--primarily urban dwellers, skilled in domestic crafts and trade; like Polish peasants from Prussia, had 50/50 male/female ratio in migration and virtually no return migration to Europe.

    4. After 1865, overall Polish migration to U.S. increased steadily: by 1900 over 56,000 annually; by 1910 over 106,000 per year.

D. From 1915 to the present.

1. World War I all but eliminated Polish migration to the U.S.

2. The 1924 Immigration Quota Act (in effect until 1968) allowed Polish immigration up to only 2 percent of the number of Poles in the U.S. in 1890; as a result the migration was greatly reduced; i.e., only 8,000 Poles per year entered the U.S. 1925-30.

3. A forced migration of many Poles was caused by the fifth partitioning of Poland in 1939, the subsequent Nazi occupation of Poland 1939-1944, and Soviet control afterwards.

4. In 1948 the U.S. enacted the first Displaced Persons Act, enabling Poles to enter the U.S. as "Displaced Persons" or "refugees."

    a. Between 1948-1960 over 11,000 Poles per year entered the U.S. as "quota," "displaced," and "refugee" persons.
    b. Besides coming from "D.P." or refugee camps in Europe, many Poles came via other countries, such as England and Canada.

5. In 1956 a new wave of Polish migration began; Polish citizens sought better opportunities than those offered in the Polish People's Republic.

6. A new immigration law, enacted by Congress and effective in 1968, eliminated long-standing discriminatory quotas against Polish immigrants but the Polish government began to make it more difficult to leave Poland.

7. The tradition of migrating to the U.S. continues.

  a. The educated Polish class continues to supply immigrants in substantial numbers, including engineers, architects, and artists.
  b. The Polish working class, both urban and rural, continue to move to the U.S. for extended visits and employment among relatives, frequently with the intention of returning to Poland.

E. Causes for migration.

1. Economic--during 1795-1918 Poland's natural trade routes were disrupted; the three partitioning powers manipulated the Polish economy, retarding development; similar problems occurred after World War II due to Soviet interference.

2. Political--anti-Polish policies were pursued by Prussia and Russia during the Partitions, by both during World War II, and again by Russia since 1945.

3. Religious--in 1795-1918 Prussia (Lutheran) and Russia (Orthodox) both pursued anti-Catholic policies against ethnic Poles; programs against Polish Jews were staged in the Russian sector; both Roman Catholicism and Judaism have suffered under Soviet domination after 1945.

4. Demographic--the Polish lands in the late 19th century had the highest rate of natural population increase in Europe.

5. Social--the above-mentioned conditions adversely affected the traditional peasant society in the 19th century.

   a. It became difficult to maintain tradition and the socio-economic status of the family.
   b. Polonias founded in the U.S. offered familar customs, value systems, and language for later arrivals.

6. Psychological--migration to the U.S. reached "mass" proportions among the Polish peasants; "fever" to go to America prevailed in many areas by 1910.

III. Poles in the United States.

A. In general.

1. The U.S. census of 1970 recognizes about 4½ million persons of Polish descent in the United States today; Polish-American sources, however, indicate that there are about 12-15 million.

2. Settlement patterns were varied.

   a. In the 1850's to 1860's Poles formed rural settlements primarily in the Southwest and Midwest; first Polish parish established (1854) in Texas.
   b. From 1870's to the present time, most Poles settled in the urban areas near the Great Lakes.

3. Community organizing was a strong factor in the survival of the Polish community.

   a. The parish was the focal point of the Polish peasant communities in the U.S.; among the earliest urban parishes were St. Stanislaw in Milwaukee (1868) and St. Stanislaw Kostka in Chicago (1869).
   b. Discrimination practiced by the Roman Catholic hierarchy in the U.S. against Poles resulted in the founding of the Polish National Catholic Church in 1906 and has continued to cause community dissidence among Polish Catholics.
   c. Fraternal benefit societies were formed, among others, the Polish Roman Catholic Union (in 1873) and the Polish National Alliance (in 1880).
   d. The Polish American Congress was established in 1944, in response to the Soviet Union's occupation of Poland and the imposition of a Soviet-styled government on the Polish people; as the "umbrella" agency for all Polish American organizations, the PAC's agenda today combines the political, social, economic, and cultural concerns of Polish Americans.
   e. Among other major Polish American organizations are: The Polish Institute of Arts and Sciences in New York City (publisher of *The Polish Review*); the Polish American Historical Association based in Chicago (publisher of *Polish American Studies*); the Kosciuszko Foundation in New York City; the Schools of Orchard Lake (near Detroit); and Alliance College in Cambridge Springs, Pa.

B. In Illinois.

1. Early settlements developed in Chicago near industrial centers such as mills, steelworks, and stockyards; later settlements moved outward from the city core, for example, along Milwaukee Avenue towards the northwestern suburbs.

2. The greater Chicago metropolis includes about 1 million persons of Polish descent, making this the largest Polonia outside Poland.

3. The Polish Museum of America in Chicago houses the largest collection of books, documents, and exhibits dealing with Poles in America and Europe.

4. Thirteen Polish Saturday schools are conducted in the Chicago area.

C. Contemporary Polish American concerns.

1. The maintenance of the Polish heritage in the U.S. through the annual Third of May "Polish Constitution Day" parade; Polish radio stations and newspapers (e.g., Dziennik Zwiazkowy); the celebration of Polish holiday customs, e.g., the Christmas eve Wigilia.

2. Opposition to the discrimination and defamation practiced against persons of Polish descent (see "Who Runs the Big Corporations?" and "Chicken Necks and Money in the Bank").

3. The continued fight for Polish independence from Soviet imperialism; the PAC, for example, views the U.S. participation in the Helsinki Peace Conference as giving approval to the Soviet domination of Poland and the rest of eastern Europe.

OUTLINE HISTORY: SERBIAN AMERICANS

I. Ancestral homeland: Serbia.

A. Early history.

1. The Serbs are a Slavic people who settled in the Balkan peninsula in the 7th century A.D. where they became part of the Byzantine empire.

2. The Serbians converted to Christianity.

   a. About 879 A.D., Mutimir, leader (Zupan) of the Serbs, accepted Orthodox Christianity.
   b. St. Sava, 1175-1235, considered the greatest Serbian national hero, is venerated as a Saint by the Serbian church.

      1) He founded a large monastery for Serbian monks, which became the center of Serbian culture in the Middle Ages.
      2) St. Sava wrote the first literary work among the Serbs, and founded many schools for Serbian youth.
      3) He strove to make the Church the spiritual leader of the Serbian people and to unite within it all the Serbs in one and the same state.

3. Serbia was invaded and ruled by the Turks.

   a. After intermittent warfare in 1371-1388, the Turks invaded Serbia, annihilated the Serbian Army, and beheaded its leaders. That day, the 28th of June, 1389--Vidovan (Vee-dov-dahn)--remains the day of "Serbian National Sorrow."
   b. Many Serbians escaped, mostly to Hungary and the lands under Austrian rule. (See background information for activity, "How I Became an American.")

B. Modern history (19th century to the present).

1. At the beginning of the 19th century, the Serbs rose up against the Turks. The army of Karageorge ("Black George") Petrovich, the leader of the uprising, in 1807 allied itself with the Russians, who helped the Serbians gain self rule.

2. In the years following 1830 the literary works of Vuk Stefanovich Karadzich (Vook Ste-fahn-o-vich Kah-rah-jich) appeared. He collected and published Serbian folk poetry, succeeded in introducing the people's spoken language into literature, and created a grammar and a dictionary of the Serbian spoken language.

3. The political and social structure of Serbia underwent many changes in the 20th century.

    a. King Peter Karageorgevich (Peter I), elected to the throne in 1903, allowed the people their greatest democratic freedom.
    b. The assassination of the heir to the throne of Austria-Hungary by a Serbian citizen touched off armed conflict between the great European powers in September, 1914.
    c. After the war, the kingdom of the Serbs, Croats, and Slovences was proclaimed on December 1, 1918. In 1929 the name of this country was changed to Yugoslavia, which means the "land of the Southern Slavs."
    d. During World War II Yugoslavia was attacked and occupied by Germany.

        1) Under Germany's power, Yugoslavia was partitioned and the independent state of Croatia was formed; many Serbians were massacred by the Croatians, and King Peter II and his friends fled to London.
        2) The war ended in May, 1945; the Yugoslavia communists took control of the country.
        3) King Peter II died on November 3, 1970, and was buried in the monastery church of St. Sava in Libertyville, north of Chicago; this place has become a religious and political mecca for Serbian Americans.

    e. Contemporary Serbia is a major part of the socialist federal republic of Yugoslavia; Belgrade, the capital of Yugoslavia, is located in Serbia.

        1) Yugoslavia is about 100,000 square miles or about the size of Wyoming; Serbia comprises 1/3 of the area.
        2) Among the approximately 19 million Yugoslavians, about 8 million are Serbs.
        3) While the Serbs are Greek Orthodox, the Croatians and Slovenes are Roman Catholic; over 10 percent of the Yugoslavians are Muslims.

II. Migrations to the United States.

A. Late 19th century to 1919.

1. Dates and exact numbers of immigrants cannot be determined because of imprecise data in Europe and the U.S.

2. From 1899, Serbian immigrants were included in statistics under the "Bulgarian, Serbian, and Montenegrin" immigration heading.

   a. Between 1899-1901, about 800 Serbians migrated to the U.S. per year.
   b. Between 1902-1905, about 4500 Serbians migrated to the U.S. per year.
   c. Between 1906-1914, the high period of Serbian immigration occurred with an average of 13,700 per year.
   d. The war-time years, 1915-1919, saw migration decreased to 1600 Serbians per year.
   e. The repatriation among "Bulgarians, Serbians, and Montenegrins" in the years 1908-1914 was over 50 percent. In the war-time years it reached 88 percent.

3. The Serbs who migrated to the United States in this period were mostly peasant, agricultural, and pastoral workers.

B. World War II immigration (1940-50).

1. Numbering in the tens of thousands, these recent immigrants are more educated and well trained; they are predominantly professional and semi-professional people; i.e., proprietors, farmers, clerical and sales workers, craftsmen, foremen, and managers.

2. Post-World War II arrivals included so-called "displaced persons" and refugees.

C. Causes for Serbian migration.

1. Economic--due to centuries of subjugation and constant turmoil on the Balkan Peninsula in the 19th century, Serbia was slow to develop a modern economy.

2. Political--in the late 19th and early 20th centuries, frequent wars, military service and burdensome taxes, together with the foreign intrigues of Turkey, Russia, Austria-Hungary, and England, created a very unstable atmosphere in the area; World War II and the Communist takeover afterward compelled many Serbs to flee.

3. Religious--periodic clashes with neighboring ethnic peoples with different religious beliefs, such as the Croatians.

4. Demographic--along with the rest of Europe, Serbia experienced a great upsurge in its natural population increase, making a well-populated area even more crowded.

5. Social--in the face of the above-mentioned forces, the Serbian peasant society found it difficult to maintain its traditions and familiar way of life.

6. Psychological--although conditions among the Serbs conducive to emigration were similar to those found among the Croatians and Slovenes (and other ethnic groups, such as the Greeks, Poles, and Italians), the Serbian immigration to the U.S. never developed to a "mass migration" level; two reasons may be hypothesized:
    a. The "avenues" of migration to the West and the U.S. may have been more accessible to the Croats and Slovenes who lived under Austro-Hungarian rule than the Serbs who lived primarily under Turkish rule.
    b. The constant leadership role played by the Serbs in the struggle for independence and their pursuit of the Yugoslavian ideal may have given them a greater stake in remaining in Serbia.

III. Serbians in the United States.

A. In general.

1. According to the 1940 census there were 37,640 Serbians in the U.S.; recent reports indicate 200,000 Serbians are in the U.S. today.

2. The settlement patterns indicate the Serbs predominantly settled in the Middle Atlantic and East North Central portions of the U.S.

3. Occupational backgrounds of the Serbian immigrant in the 1899-1914 period were overwhelmingly unskilled farm and common laborers; the Serbian immigrants of the second major period were more highly skilled and professional in background.

4. The organization of Serbian communities assisted in the acculturation process.
    a. These organizations started with small groups, formed to help the immigrant settle down in America, and dealt with problems such as housing, employment, and companionship.
    b. Schools where the children could learn the language of their forefathers were organized.
    c. Health-related organizations were also established.
        1) The first Serbian Benevolent Society, formed in San Francisco in 1880, was set up to provide for the Serbian in America in case of sickness or death.
        2) In 1926 Chicago Serbs organized into a benefit lodge, merged with the Serb National Federation, and helped in the construction of a new church

around which Serbians would settle.

   d. At the beginning of World War II, Serbians had seven newspapers in the U.S.

5. Several prominent Serbs have contributed to American life.

   a. Nikola Tesla, who arrived in the U.S. in 1884, invented the "Tesla" coil or transformer which converts electrical energy into mechanical energy and discovered the principle of the rotary magnetic field.
   b. Michael Pupin was renowned as a scientist and inventor (see "How I became an American").

B. In Illinois.

1. Serbs settled throughout Illinois, especially in downstate mining areas.

2. In Chicago, the Serbian immigrants of the 1890's and early 1900's worked primarily in steel mills and iron foundries; they lived near the United States Steel plant, forming a compact community, particularly in the 1940's.

3. Today, among the thousands of Serbs in the steel mills and iron.foundries, many have advanced to positions of skill and responsibility, e.g., foremen, superintendents, electricians, carpenters, machinists; also, many grocery stores and taverns in the Chicago area are owned by Serbs.

C. Contemporary Serbian American concerns.

1. Preservation of the Serbian culture primarily through the church, which is the center of Serbian social life, is of utmost concern to the Serbs.

   a. Serbian schools teach the children the language of their forefathers, the history of their religion, their heritage, and folkways.
   b. Dance groups teach the children the national Kolo dance of the Serbians.
   c. Choirs are the largest organizations within the church structure. Both young and old get together to sing the songs of the great Serbian composers, and they travel throughout the country to other Serbian communities.
   d. The ladies' circle of Kolo sestara are the ladies of the church, organized to help its members

whenever there is a need.

e. The Serbians of Orthodox faith adhere to the Julian Calendar in their religious practice.

   1) They therefore celebrate Christmas and Easter at a different time from other Christians in the U.S.
   2) Religious customs have been slightly modified whenever Serbs cannot celebrate exactly as in Serbia but most of the customs are preserved as they were in the old country.
   3) Serbs place great importance on ancestral lineage, each family venerating their own Slava or "family saint" (see "The Celebration of Slava").

SELECTIVE BIBLIOGRAPHY

The following annotated entries are meant to suggest the kinds of resources available for classroom use. The materials are classified according to ethnic categories and to student/teacher use in grades 7 to 11. The coding is "S" for students, "T" for teachers, and "S/T" for both students and teacher use.

Multi-Ethnic

(S/T) Appel, John J. and Selma Appel. The Distorted Image: Stereotype and Caricature in American Popular Graphics, 1850-1922. Available through the Anti-Defamation League of B'nai B'rith.

Series of sixty slides, accompanied by a written and recorded cassette narration (record or tape also available), on American attitudes toward immigration and the origination of prejudice and stereotyping used against immigrants and ethnic groups. Includes introduction on stereotyping, transcript of recorded narration, detailed notes on slides, and an annotated bibliography.

(T) Banks, James A. Teaching Strategies for Ethnic Studies. Boston: Allyn and Bacon, Inc., 1975.

An excellent introduction to multi-ethnic teaching strategies and curriculum in U.S. schools. Its strengths lie in its classroom concepts and goals, inter-disciplinary and inter-ethnic organization methods, and annotated bibliographies. Its weaknesses are occasional inaccurate generalizations, based on weak socio-historical premises, and a bias against white European ethnics. Nevertheless, must reading for the teacher.

(S/T) Lerner Ethnic Studies Library. Minneapolis: Lerner Publications Co., 1974. The paperback edition of the Lerner IN AMERICA Series.

Twenty-four volumes of historical overviews on 26 of the largest ethnic groups in the U.S., ranging from the American Indians to Ukrainians, tracing their origins, entry into the U.S., establishment of ethnic communities, noted individuals, and their achievements. This paperback edition has a teacher's study guide, including factual and discussion questions, and suggested projects and learning activities. Its weaknesses are the individual mono-ethnic approach of different authors for each volume, no overall interethnic approach, general avoidance of problems and conflicts, and stress on individuals' contributions and achievements. Nevertheless, it is recommended as the best available series on a wide variety of ethnic groups.

The Lerner IN AMERICAN Series. Minneapolis: Lerner Publications Co., 1973.

This hardback edition of the series also includes three volumes on freedom of the press, religion, and speech in the U.S.

(T) Novak, Michael. The Rise of the Unmeltable Ethnics. New York: Macmillan, 1971.

Written from the perspective of white ethnics from eastern and southern Europe, this intuitive, highly personal work has been hailed by some critics and condemned by others. The former laud its insight into the aspirations, values, and frustrations--into the "soul"--of white ethnics; the latter have called it simplistic, demagogic, and an intellectual pipe dream. Must reading to understand the ethnic revolt of the 1970's.

(S) Stanek, Muriel and Clinton Hartmann. Americans All: A Nation of Immigrants. Westchester, Illinois: Benefic Press, 1973.

Upper elementary textbook on the theme of entry into the U.S. Well written, generally accurate; one-third of the narrative deals with the Chicano and Black experience; while many ethnic groups are included, some are excluded, and better ethnic balance could be possible; good overview of entry/migration tradition.

Afro-Americans

(S/T) Franklin, John Hope and the Time-Life editors. An Illustrated History of Black Americans. Picture essays by John Dille. New York: Time-Life Books, 1973.

Accurate, well written, beautifully illustrated with black-and-white photographs, this account includes West African roots, slave trade, American slavery, emancipation, reconstruction, segregation, inequality, and the continuing Black struggle of today.

(S/T) Franklin, John Hope. From Slavery to Freedom: A History of Negro Americans. New York: Vintage Books, 1969.

The best general history of Afro-Americans; well-researched and clearly written.

(S/T) Graham, Lorenz. *Whose Town?* New York: Thomas Y. Crowell, 1969.

The third and best story in a trilogy about a Southern Black family that migrates to the North. The Williams family confront many problems in Northtown which they did not expect. The other books in the trilogy are *Southtown* (Follett, 1958), and *Northtown* (Crowell, 1965).

(S/T) Rollins, Charlemae. *Chrismas Gif': An Anthology of Christmas Poems, Songs and Stories Written By and About Negroes.*

The anthology contains not only the usual poems, songs, stories, and essays but also recipes written by and about Negroes. The title comes from the slave custom of calling out "Chrismas Gif'" to each other, each trying to say it first.

German Americans

(S/T) Gay, Kathlyn. *The Germans Helped Build America.* New York: Julian Messner, 1971.

Includes European conditions precipitating German emigration to the U.S., German American reactions to events in the U.S., including the two world wars, and German American contributions to American life.

(S/T) *German American Studies.* Published by The Society for German-American Studies, Cleveland, Ohio. See especially vols. 2, 4, 5, 6, and 7, 1970-1974.

Includes interesting articles on Germans in America, German American prose fiction written between 1850 and 1918, poems by contemporary German American poets telling about their new homeland, the life of German immigrants in America, German exile literature in America, Austrian authors in America, reminiscenses of immigrants, and also relevant bibliographic lists.

(S/T) *Germania Club: Centennial Jubilee Album, 1865-1965:* "A Century of German-American Traditions, Civic Responsibility, and Ideals." (Available at the German American National Congress, Chicago, 4740 N. Western Avenue).

Beautifully illustrated jubilee album of Chicago's Germania Club (Germania Place and Clark St.); rich in local history and reprints of original documents.

(T) Hofmeister, Rudolf. *The Germans in Chicago*. Urbana, Illinois: Stipes Publishing Co., 1976.

New study which traces the history of the German community in Chicago from the nineteenth century to the present; includes interaction of Germans with other ethnic groups and their involvement in the working class, professions, and the arts.

Greek Americans

(S) Newfeld, Rose. *Beware the Man Without a Beard, and Other Greek Folk Tales*. New York: Random House, Inc., 1969.

A collection of folk tales from various parts of Greece, including common Greek folk themes: the dowry, truth and lies, good and evil, foolishness, thievery.

(S/T) Petrakis, Harry Mark. *Pericles on Thirty First Street*. Chicago: Quadrangle, 1965.

Collection of short stories through the eyes of a Greek American. The title story is about a vendor with a hot dog stand and peanut cart who teachers pride to a group of shopkeepers who had been exploited by their landlord.

(S/T) Petrakis, Harry Mark. *Waves of Night and Other Stories*. New York: David McKay, 1969.

Collection of short stories about the Greek American experience. The title story is about a week in the life of an aging Greek priest. Other themes are: Greek widows, lunchroom owners, father-son conflicts.

(T) Saloutos, Theodore. *The Greeks in the United States*. Cambridge: Harvard University Press, 1964.

A history of Greek American life including both old-world roots and new-world experiences: the Greece of the immigrant, the Greek Orthodox Church, military obligations and the mother country, the erosion of Hellenic sentiment, Greeks in business, the second generation era of respectability.

Italian Americans

(T) Gambino, Richard. *Blood of My Blood*. Garden City, N.Y.: Doubleday & Co., 1974.

While dealing with both Italy and the United States, the author feels that the solution to the dilemma of Italian Americans (poverty, defamation, discrimination, etc.) can be found in uprooting the traditional, anti-educational attitudes of Italians, and inculcating in them the values of developing skills and acquiring an education.

(S/T) Italians in America. 35mm filmstrip. Available through Anti-Defamation League of B'nai B'rith. (Also includes: introduction, notes, discussion guide, and a narration on record or tape cassette.)

Part I, "The Untold Story," deals with Italians and early America (99 frames), while Part II, "The Children of Columbus," covers the experiences of Italian Americans (116 frames). An extensive in-depth presentation, useful for the classroom as an introduction to a topical unit of study, as a part of a learning activity, as a review, or as a means of presenting information.

(S/T) Panunzio, Constantine M. The Soul of an Immigrant. New York: Arno Press, 1928.

Among immigrant autobiographies, this highly personal book is a classic; it is a dramatic description of personal achievement in the midst of immigrant hardships.

(S/T) Tomasi, Sylvano. The Italian-American Family. New York: Center for Migration Studies, 1972.

Focuses on Southern Italians, their culture and family, the Americanization process, and the recent resurgence of ethnicity among Italian Americans.

Lithuanian American

(S) Baronas, Alyzas. Footbridges and Abysses. New York: Manyland Books, 1974.

A novel about the plight of a young Lithuanian who was forced by the German Nazis to join a frontline labor unit.

(T) Gerutis, Albertas, ed. Lithuania: 700 Years. New York: Manyland Books, 1974.

Encompassing work on the history of the Lithuanian people from ancient days to the present; extended essays written by four scholars, including extensive bibliography.

(T) Kucas, Antanas. Lithuanians in America. Boston: Encyclopedia Lituanica, 1975.

Excellent new work tracing Lithuanian settlement in the U.S.A., community organization, cultural activities, and the continued struggle to free Lithuania from Soviet control.

(S) Ramonas, Vincas. Crosses. Los Angeles: Lithuanian Days.

A novel of life in Lithuania under the shadow of the first Soviet occupation in 1940.

Mexican American

(S/T) Acuna, Rudy. Mexican-American Chronical. New York: American Book Company, 1971.

The best school text available on the Chicano experience; it traces Chicano history from Mexico to the U.S. However, it can be difficult reading for the average student.

(S) Galarza, Ernesto. Barrio Boy. University of Notre Dame, 1971.

An autobiographical work telling of a family's move from Mexico to California and the problems that they faced. It is a vivid story of the acculturation of an individual, as familiar patterns are exchanged for new ones in the face of unfamiliar experiences and influences.

(S) Gonzales, Rodolpho "Corky". I Am Joaquin. Denver: El Gallo, 1970.

An epic poem giving a historical and social account of the Mexican American of Mexico and the Southwest and the problems that they face. The book is illustrated by Yermo Vasques.

(T) McWilliams, Carey. North from Mexico. New York: Greenwood Press, 1963.

The Mexican American experience, as described by the author, divides the Hispanic heritage of the Southwest into two parts: the Spanish and the Mexican Indian. Of these two, he says, "the Spanish heritage, carefully distinguished from the Mexican-Indian heritage, is now enshrined throughout the Southwest. It has become the sacred or templar tradition of which the Mexican-Indian inheritance is the secular or profane counterpart."

Polish American

(S/T) Contoska, Josefa, ed. Treasured Polish Christmas Customs and Traditions. Minneapolis: Polanie Publishing Co., 1972.

Rich in folklore, traditions, and folk decorations, the materials in this book are well suited for classroom use. Included are accounts of Polish Christmas customs, menus for holiday fare, a Christmas play with carols and piano accompaniment, and a large section on the making of Polish Christmas tree ornaments. Among other Polanie publications are: Treasured Polish Recipes for Americans; Treasured Polish Songs; Art Songs and Ballads.

(S/T) Obojski, Robert, ed. Poland in Pictures. Part of the Visual Georgraphy Series. New York: Sterling Publishing Co., Inc., 1972.

Objective, concise, easy-to-read overview of the 1000-year history of Poland, its people and culture.

(T) Renkiewicz, Frank, comp. and ed. The Poles in America, 1608-1972: A Chronology and Fact Book. Number 9 of the Ethnic Chronology Series. Dobbs Ferry, N.Y.: Oceana Publications, Inc., 1973.

Useful chronological overview of the Poles in the U.S., including excerpts from difficult-to-locate primary sources; clear editorial commentary.

(S/T) Zurawski, Joseph W. Polish American History and Culture: A Classified Bibliography. Chicago: The Polish Museum of America, 1975.

An invaluable aid to scholars, teachers, and students; includes 15 major subject classifications (e.g., Polish American History), 98 subject sub-classifications (e.g., Folkways), 1698 entries, and two indexes (by author and organization).

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(T) Clissold, Stephen, ed. A Short History of Yugoslavia. Cambridge: Cambridge University Publishers, 1966.

The history of the Southern Slavs (Croats, Serbs, Slovenes), from early times to 1966.

(S/T) Fotitch, Constantin. The War We Lost. New York: Viking Press, 1948.

The tragic fate of modern Yugoslavia and the failure of the Western Powers to help.

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